OBER 1950 15 CENTS

UNITY

"He Will Direct Thy Paths"

CONTENTS

I Am One with Perfect Life, *Charles Fillmore*
There Is No Failure, *Mary L. Kupferle* - -
Plant Your Seed, *Patricia Nelson* - - -
New Light on the Beatitudes, *Georgiana Tree Wes*
Child of God, *Irene Stanley* - - - - -
What Christianity Means to Me, *Audrey B. Sims*
Goldenrod, *Cora May Preble* - - - -
Beauty for Ashes, *Mary Olive Hudson* - -
The Truth Shall Make You Free, *L. Stevens Hatfiela*
What Do You Want? *Cy Lance* - - - -
Sunday Lessons - - - - - - - - -
Cover Kodachrome—Cy La Tour

Healing & Prosperity Thoughts

BY CHARLES FILLMORE

TO BE USED FROM

OCTOBER 20 to NOVEMBER 19

Healing: I am one with perfect, harmonious substance, and intelligence.

Prosperity: The splendor and opulence of int Mind are now being expressed in me and affairs.

UNITY
PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTI
Publication, Editorial, and Executive Offices:
LEE'S SUMMIT, MO.
Entered as second-class matter, at the post office at Lee's S Missouri. Accepted for mailing at special rate of postage, provi in section 1103, act of Oct. 3, 1917. authorized Oct. 28, 192

Unity

Founded in 1889 by Charles Fillmore

George E. Carpenter, Editor

ME 113 OCTOBER, 1950 NUMBER 4

I Am One with Perfect Life

from the writings of

CHARLES FILLMORE

RAYER IS communion with the Father. It is for the purpose of putting man in constant mental touch with Divine Mind so that he may listen to still, small voice. The prayer for realization at- its consummation when with concentrated spirit- attention you affirm first that God is omnipresent, next you take a strong statement of Truth hold it in mind until you have the assurance with all His power the Father is bringing to the perfect illumination, or health, or substance red. When your thoughts radiate with the speed piritual light they blend with the creative mind, ch Jesus called "heaven"; then you know the g you have asked for will be done.

Therefore, "take with you words, and return unto vah." Affirm:

"I love Thy light. Thy spirit goes before me and

makes clear the way."

Concisely stated, three great factors enter every consciousness—intelligence, life, substanc

Consciousness is the sense of awareness, or k ing; the knowledge or realization of any idea, o or condition. It is the sum total of all ideas acc lated in and affecting man's present being.

Divine intelligence is that which accords or comes from Divine Mind. It knows, sees, anc ceives the relation of all things, and just how must be grouped to produce a given result.

Intelligence is the light of the world. Th velopment of spiritual light, divine intelligen the destiny of us all; we often see the light an mentally aware of its flashing into expressior going before us and guiding us along life's patl

In Divine Mind, life is the perfect life In the phenomenal world, life is the energy propels all forms to action. Consciousness of e life places one in the stream of life that never Without this consciousness dissolution will r and spirit, soul, and body will be separated. It nature of life, combined with substance, to with perpetual life all things that it touches. these mighty powers function in divine intelli health of soul and body result.

The higher life is a higher state of mind. It as God, and we know it when we realize I A Son of God.

The body can be so charged with spiritu through prayer that we will finally overcome as promised by Jesus.

The formula of Jesus was: "Ask, and it

ven you; seek, and ye shall find; knock, and ll be opened unto you." "And all things, what- r ye shall ask in prayer, believing, ye shall re-

b's formula of prayer was: "Thou shalt also a thing, and it shall be established unto thee." od-Mind rests in a perpetual realization of nd health, and that which seems to be sickness not exist in Truth. When man becomes so much e with God-Mind that he abides in the con- ness of health, he enters the eternal peace in he knows that "it is finished."

s you realize that it is yours to know the deep of Spirit and that you are open and receptive e healing powers of Almightiness, you will ate deeper into the silence and realize anew oneness with God. This prayer will aid you r demonstration:

am one with perfect, harmonious life, sub- , and intelligence."

bstance is an invisible thought stuff on which ind acts, making things through the applica- f a law not fully understood by man. Every nt moves upon this invisible substance in in- ng or diminishing degree. When you praise hness and opulence of your God this thought s tremendously increased in your mental at- here and reflects into everything your mind ur hands touch. Meditate much upon this om- ent law and then affirm:

"he splendor and opulence of infinite Mind w being expressed in me and my affairs."

o man has attained that supreme place in con-

sciousness where he wholly gives up the materi
and lives in the spirit as Jesus did. Man has
cept of such a life, and Jesus' example show
it can be attained. Man shall attain it wh
escapes the mortal. That does not mean he
die to get free from mortality, for mortality
a state of consciousness. He dies daily and is
by the process of eliminating the thought tha
material and replacing it with the conviction
is spiritual. One of the great discoveries of n
science is that every atom in this so-called m
universe has within it superabundant life, sub
and intelligence. God is Spirit, and He is in
atom. Man releases this spiritual-life quality
nying the crust of materiality that surroun
cells and by affirming that they are spirit.
the new birth that takes place first as a con
the mind, followed by an outworking in bo
affairs. Here is the way that leads to the new
Deny the old thoughts of lack of life, heal
prosperity, and affirm the new thoughts of
tion and abundance.

Join in this prayer for world peace:

Liberty, justice, righteousness, and p
are now established throughout the wo
in the name of Jesus Christ.

There Is No Failure

MARY L. KUPFERLE

O YOU KNOW, beloved, that there can be no failure for you on your progress in God's universe? There may be times when you unable to make a demonstration, unable to the manifestation of the good that you know come visible; but every prayer, every minute t of trust, every fleeting bit of hope, every st effort advances you toward an eventually recognition of the reality of good!

e morning some years ago my husband and I ifficulty with our automobile. The trouble d at a time when the car was urgently needed help was available. As we tried every pos- eans to get the motor to running, the thought ly came to me that our "most present" help ways the Father, and just as suddenly the started. Not content however to remain in a usness of faith with respect to the problem, I t and spoke of it in a negative vein, again g seeds of difficulty.

accordance with my anticipation, the trouble e starter motor recurred, and this time, with kground colored more with misgiving than ith, the results were discouraging. The demon- was very slow in appearing, requiring re- persistence, renewed rejection of doubt, and d acceptance of faith. This may seem like a small and unimportant matter when we con-

sider the many more vital issues of life, healt
supply, but it is typical of the wavering attitu
the reasoning mind. Thus we may profess fa
one moment yet succumb to discouragemen
next, standing on the side of courage one da
on the side of fear the next, on the side of str
today and the side of weakness tomorrow.

When we seem unable to make a comeba
health as quickly as we think we should, wh
seem unable to draw upon abundance as eas
we think we should, when we have a series o
and downs that bring alternate inspiration an
spair, our need is for renewed effort to remain
fast, renewed effort to "abide" quietly.

The Way-Shower understood the trials
would confront His followers. He knew they
be disturbed by the appearance first of success
of failure; that their trust would be besieged
bellion, that they would be sorely tempted by
lation of faith. For that reason, just before H
great trial, He stressed the importance of le
to "abide," urging: "Abide in me . . . H
abideth in me . . . the same beareth much
. . . abide ye in my love." At the same tim
promised, "If ye abide in me, and my words
in you, ask whatsoever ye will, and it shall b
unto you." He wants us to know today that i
of the many appearances of failure, delay,
sionment, He has faith in the Christ Spirit
us, faith that we too can gradually turn
wavering consciousness to one that is poised i

Sometimes we pass up an opportunity to
faith we have because the occasion seems un

the matter too small to justify our bothering ply to it the principles of Truth. But there is a problem too small or too unimportant to re- the benefit of prayer, of the attention of the ving Father; too unimportant for us to bring ar upon it a new realization of His ever-present ll-powerful law. The Master never hesitated to he Truth He knew, regardless of the problem nted. Although most of the incidents reported e evangelists concern relatively important deeds demonstrations, we know that He did not re- His use of faith and understanding and com- on for the big problems, but was ready to re the Truth about any kind of negative ap- nce, whether large or small.

ecently an acquaintance of the author's was ng the story of the loss of a pair of lovely oil ings intended for a wedding present. As she ded the details she became more and more bed about the situation and the fact that dupli- or similar pictures could not be secured. Know- hat she read Truth literature, I gently sug- l that she place the problem in the hands of ather. I suggested that if the gift was, as she ht, the perfect one for the young couple, it l reach its destination safely. If on the other there was something more suitable and de- e, the way would be made clear and easy for make another purchase.

e stopped for a moment, then said hopefully: know, I did pray about a similar situation before, when I had lost an expensive gift- ped article in a large department store. There

was no possible way to locate it; but when I f
asked the Father to help me, He did; sudden
package was found lying on a strange count
though it were waiting for me."

As she spoke I could see that she was re
bering how present a help God is; she was l
ning to turn from anxiety and doubt to a ren
belief that He could again help her in her diffi
A few days later I learned that, although th
paintings had been "lost" for over two weeks
not been located by the store personnel, appa
had followed unknown truck routes through a g
tic Christmas rush and been left at the wron
dress, the morning following our conversation
were safely delivered to the proper person!

On another occasion another acquaintan
mine firmly and seriously protested: "But it's
easier for me to take a pill than to try to
statements of Truth by the hour!" This may
true for many, but times arise when we need
and strength that neither pills nor any type c
man assistance affords, times when we must
to something above and beyond materiality fo
tenance. It is then that the faith we have estab
within our heart and soul day by day truly co
it is then that the hour-by-hour affirmations an
larations of our faith in the Father, in the Ma
promises, prove their worth, giving us a foun
upon which to establish victory and happiness

Through small problems, irritations, we
learn to become firm in our faith, consistent
application of this faith. It is step by step that
grows, step by step that good increases in

on. Every time we set aside a negative thought
ccept a positive one, every time we acknowl-
a divine power for good we gain in spiritual
cement and increase our capacity to receive
of the blessings of the Father's kingdom.
ner the manifestation becomes immediately ap-
or not does not delay that greatest portion
r victory, which is a victory within ourself,
ery effort inevitably opens our eyes a bit more
to the established law of divine action.

t us for a moment forget our own personal,
dual conception of success, of "demonstra-
and accept God's greater and more glorious
and ideas. Instead of calling a setback or a
of demonstration a "failure," let us begin to
that such an experience holds something for
more precious than limited human reason
pect. Let us begin to realize that through them
ind will be filled and thrilled with the re-
rance of the treasures of heaven to which
children are entitled, which we may claim by
g in the consciousness of good.

e thousands of words written but never seen
one but myself, the hours upon hours of seem-
productivity before a typewriter, I may count
nan failure, but they have helped to teach me
"abide" more consistently, how to be more
and steadfast. The repetition of certain ap-
ces of ill-health I may count as physical fail-
it they have helped me to see that beyond the
ance of outer demonstration lies the greater
ance of steadily increased faith and under-
ng of the Master's promises. The seeming de-

nial of certain heartfelt desires I may count as wo
failure, but they have helped me to learn of a
finitely more satisfying inner life.

Take heart, beloved; turn your gaze fro
appearance of lack and failure, even from all
to demonstrate, and listen! "O the depth o
riches both of the wisdom and the knowled
God! how unsearchable are his judgments, an
ways past tracing out!"

"Canst thou by searching find out God?
Canst thou find out the Almighty unto perfe
It is high as heaven: what canst thou do?
Deeper than Sheol; what canst thou know?"

"For my thoughts are not your thoughts, n
are your ways my ways, saith Jehovah. F
the heavens are higher than the earth, so a
ways higher than your ways, and my thought
your thoughts."

Again listen, beloved! To one who unde
those high "ways" and "thoughts" far better
we: "If ye abide in me, and my words ab
you, ask whatsoever ye will, and it shall be
unto you." The Master of life has asked of us n
high wisdom nor intellectual understanding
has not asked for brilliant outer demonstratio
only wants us to learn to "abide," to sta
thoughts on all that He tells us is true and
and good. Light or darkness, blessings or
high places or low, smooth places or roug
wants us to stay our thoughts on His Truth u
come into unwavering consciousness of reality
to behold clearly the unlimited eternal riche
has prepared and established for all His child

Plant Your Seed

PATRICIA NELSON

WANTED A HOME, but I wasn't sure just what kind I wanted. I had dreamed of living in a cabin almost all my life. In fact the desire t have started even before I was eight years old. at that time something happened that became a ding joke in our family.

The other children were playing together when mother missed me from the group and came out vestigate. She found me behind the barn in an feed box turned on its side sitting on a block of d with a small box in front of me. On it were a spaper, a cheap blue-lined tablet, and a short, by pencil.

My mother asked, "What are you doing, Pat? aren't you playing with the other children?"

"I'm too busy to play," I replied seriously. "I'm ng a piece for a newspaper, and I'm living is cabin."

One of my sisters overheard the remark and hingly told the others. "Pat is playing like she writer and living in a cabin. She says she's too to play."

They all thought it very funny that I was really ng but still too busy to play. In later years they told of the incident.

Nevertheless I did want to write and I did to live in a cabin. The first, I have done in a but the cabin never materialized. The main

reason of course is that I became unsure of wh
wanted. Besides a cabin never seemed feasibl
my husband's type of work is done in a large t
or city—also, he isn't "the cabin type!"

Then one day last summer I was looking thro
some old magazines preparing to discard them w
I read a poem by Virginia T. Hassler entitled "H
print," published in *Progress* magazine in J
1947. It cleared my mind completely, for it
pressed my wish exactly. I wanted a home:

"Dimensions small and neat,
Depict the answer to our needs . . .
With room for love and play.
We seek a place where there is peace."

We had been living in an apartment for
years—ever since we moved to S——. My husb
had never mentioned buying a home, and bein
unsure of what my desire for one would be lik
I planted it in Divine Mind, I never planted
all for fear I'd get something I did not w
I was like the person who has held a seed in
hand many times, but not knowing just what
of seed it was, has feared to plant it, and so
and again has tucked it away again in a secret p

Every time I thought of a cabin many thou
crowded in to show its drawbacks. It would
to be in the country for the right setting, w
would necessitate a long drive for my husb
daily. It would be away from market places,
since I don't drive—aside from the fact tha
have only one car—it would burden my hus
with the shopping, which he dislikes. A dozen
advantages would always pop into my min

h a sigh I'd tuck my seed away again, afraid plant it. Perhaps after all I didn't want a cabin. Then I read the poem. What had I been "stew- " about all these years? God knew more what eeded than I did. I could trust Him to give me perfect blueprint. So I cut the poem out, placed n my desk drawer where I would see it often, l planted my "desire seed for our need" in Divine nd. I didn't mention it to my husband, nor did house hunting.

In September our daughter came down from kland. I was as busy as a bee crocheting a bright rug. She asked,

"Who are you making that for?"

"For me," I replied. "It's for our bedroom. I ll need two—one to go beside the maple four- ter bed and one to go in front of the 'Mr. and s. dresser.' "

"Why, I didn't know you and Dad were plan- g to buy a home."

"He isn't so far," I laughed. "But God and I "

"What kind of a house do you want?" she ed.

"That part is God's. What He gives us I know l just suit Dad's and my needs."

At Thanksgiving she came again. I had finished two rag rugs. She admired the design and the ght colors, then asked,

"Any signs yet of a demonstration?"

"No visible ones, but I feel sure it will be soon feel so confident inside me. I'm going to have y rugs in the living and dining room and char-

treuse drapes and chartreuse throw rugs."

"Sounds nice," she agreed. "Does Dad know

"Not unless God has told him. I haven't.

"Have you furnished any more of the room

"The dining room. The table will be a dr leaf, and it will be in a light and cheery wood

"Mother, you are so sure, you make me see as plainly as you do. More power to you."

"The power isn't mine. All I did was to pl the seed. No one but God can make a seed gr flower, and fruit."

She smiled. "Well, you are doing plenty cultivating."

"Not yet. I'm only trusting. First the seed, t the blade, then the fruit. That is the law. W the blade comes I'll then start cultivating—do my part."

"It is a good thing I was reared on the Tr teachings or I'd think you were losing your sani

It was one night after supper in the early p of December. My husband was reading the lo paper. Suddenly he broke the quiet by saying,

"Here's an advertisement for a small house sale in a good neighborhood. How about inve gating it?"

"Read it to me." My heart sang.

" 'Well-built small cottage. Excellent condit Good neighborhood. Owner leaving town. M sell.' "

"Perhaps we are the answer to the own prayer, just as he may be to mine."

"Why, have you been praying for a hous My husband asked.

'Well, I planted a seed in Divine Mind for ' I replied. "This could well be it coming into g. Do you want a house too? Seems so by your ing the real-estate ads."

'To be truthful I'm a bit tired of living in an tment. We need a lawn and flowers. I've been hing the ads for a couple of months."

So Divine Mind had opened my husband's mind ur need!

The next morning I called the owner for an pintment and at noon my husband and I drove to see the house. It was small—four rooms. e living and dining room, bedroom, kitchen, , and service porch. It fitted our needs exactly, xactly that it seemed to have been built espe- for us. And the astonishing thing was that the e was on a beautiful new tract that I had always ired, and I had many friends living in the nborhood.

The owner didn't want to give possession until irst of January, which suited us, as I had made for Christmas visitors. The price was reasona- We had the cash to pay for it, so the deal was made, and both parties were perfectly sat- with it.

We moved in January. In the bedroom is the poster maple bed and the "Mr. and Mrs. er" with its large mirror and roomy drawers the bright rag rugs. In the living room are the frieze rugs, the chartreuse throw rugs, and the reuse drapes. In the living room is a large davenport that doubles for a bed when our hter and her husband visit us and deep com-

fortable chairs and reading lamps with ye
shades, a white-and-yellow bookcase for our b
small white-and-yellow wicker tables for co
ience. Yes, the dining-room set is of light
cheery wood: Ashcraft drop-leaf table and
chairs with green upholstery. The kitchen
yellow, red, and white, and with its many cab
and drawers my dream of convenience. A f
from Sacramento said at her first sight of th
terior of the little house, which was on a di
foggy day, "The sun seems to shine in here
on a dark day." How that pleased me, for th
the way I want it to be always both from the p
cal standpoint and from the emotional stand
—a bright and welcoming home.

The yard has high hedges and many b
flowers, all here for us to enjoy and spri
from the one seed of desire for the right
planted in Divine Mind. God knew our need
when I was afraid to plant my seed. But He
do nothing for me or it before I first trus
planted it.

So if you are afraid to plant any seed of
do not hesitate. Give it to God and trust H
bring it into manifestation aright. He didn'
me, nor will He fail you. For His law is fir
seed, then the blade, then the fruit. It is infa

Jehovah will give strength unto his people;
Jehovah will bless his people with peace.

—PSALMS.

New Light on the Beatitudes

GEORGIANA TREE WEST

Part One

Blessed are the poor in spirit,
for theirs is the kingdom of heaven.

IHE GOSPELS OF Matthew and Luke give us a resume of the greatest sermon ever delivered, the Sermon on the Mount. It takes but little nation to travel back through the centuries and e ourselves as members of that great gather- nat listened spellbound to the words of Jesus. e had come from all directions and gathered e grassy slopes, for word of the great teacher gone abroad throughout the countryside. It have been a motley gathering, shepherds who een tending their flocks, tradesmen from near- twns, fishermen, carpenters, farmers, women babes in their arms, the sick and the lame—all g patiently for His healing, comforting word; he opened his mouth and taught them."

opening words or declarations on this occa- nave become known as the Beatitudes. The beatitude means "blessedness," a state of t felicity or happiness. To get the greatest out of the Beatitudes we must understand the ng of the word "blessed." It comes from a e word meaning "happy." To bless then means ng happiness or good fortune. The dictionary efines it as "to guard; keep; protect," as when

we say, "God bless you." Each one of the B
tudes begins with the words "Blessed are," w
imply that those whom Jesus described are '
in ways of happiness," "protected by the Almig
"guarded from evil."

The first group that He called blessed ar
"poor in spirit," for theirs, He said, "is the
dom of heaven."

It is interesting to note that in this beatitud
word spirit is spelled with a small *s*, denoting
the word refers to the human and not the divi
man. The spirit of man is too often the spi
personal pride and self-assurance and self-ag
dizement. The "poor in spirit" are those wh
poor in pride of mental accomplishment and w
possessions, poor in self-conceit.

It is entirely erroneous to believe that Jesu
proved of ignorance and poverty. It was intell
snobbery and greed for wealth that He conde
Too often pride in worldly attainment causes
neglect spiritual values. We are so busy layi
treasures on earth, "where moth and rust con
and where thieves break through and steal,"
we neglect to lay up for ourselves spiritual
that are the only treasures that we never lose. I
beatitude Jesus might well be saying that
are blessed who do not take pride in worldly a
plishment and who do not place their hope o
piness in worldly wealth but rather in their
enly Father, who is Himself the source of all
It is only the "poor in spirit" who can say tha
are "as having nothing, and *yet* possessi
things."

/e oftentimes speak of high-tempered rebel-
children or adults as being "high spirited." We
ne same of a horse that is difficult to handle—
ding to be taught. There are times when all of
bel against authority; even at times against spir-
discipline. So when Jesus said, "Blessed are the
in spirit," He was saying blessed are the un-
ious; blessed are those who are willing to co-
te; blessed are those who are willing to be
t; for only those who are eager to learn can
know the kingdom of heaven.

Blessed are they that mourn:
for they shall be comforted.

ne loving heart of Jesus yearned toward all
vere sorrowful. Out of this yearning He spoke
He said, "Blessed are they that mourn, for they
be comforted." He was promising the healing
of divine love to all grieving hearts. It is in
of deep grief that we turn from the world
d for comfort. If we are mourning the death
ved ones we find comfort in seeking God's
ce, for there we feel the assurance of the
iuity of life, and with this assurance in our
we can say to our loved ones, "God bless you
ir way!"

Ve remember the promise of Jesus "In My
r's house are many mansions," many abiding
s where the soul may dwell as it continues its
ry on the pathway of life, ever progressing in
ital understanding. We know that our loved
re spiritual beings moving in the realm of
n life and we realize that death is an experience
e frequently meet as we continue in life. It

is an experience that ushers us into other mode
life of which we know little as yet; although w
know this, that both here and beyond the ve
the senses that separates us from our next experi
in life we continue to progress in understandin
life itself and how to live it in order to fulfil
purpose for which God created us: namely t
veal the perfection of His image within us.
can trust our Father who created us to provide
and means for us always to continue making
use of the life that He has given us.

One of the most graphic expressions of fai
immortality is found in the epitaph of Benj
Franklin, which he wrote himself: "The boc
Benjamin Franklin, Printer, like the cover o
old book, its contents worn out, and stript
lettering and gilding, lies here food for the w
Yet the work itself shall not be lost, for it
as he believes, appear once more in a new and
beautiful edition corrected and amended b
author."

What makes a book? Ideas. What makes a
The ideas he entertains. The body and the p
sions are but the binding of the book of life
when we are through with this present editi
are ready to revise and correct it and get out
and better one. So let the wings of faith lift us
all fear and doubt when we think of oursel
our loved ones passing from this earth plan
one of those "many mansions" of which our
Brother told us.

Sometimes we are sorrowful because w
deeply distressed in the face of the injustice

lness or dishonesty of our fellow men. Again shall be comforted when we have faith in the nonizing power of God's presence to adjust all gs perfectly in our life; we shall be comforted n we learn to rest in God's security.

Then we are sorrowful because of our own mis- s and misdeeds we shall be comforted when remember that "if our heart condemn us, God reater than our heart," and turn to Him for nsing and future guidance. No matter what the e of our sorrow, we have the blessed promise we shall be made peaceful of heart and happy more; for "blessed are they that mourn, for shall be comforted."

Blessed are the meek:
for they shall inherit the earth.

Our Old Testament was Jesus' Bible, and He d to quote from it. He did not accept as final statement in it. There were times when He e it plain that ideas suitable to times past must nproved upon as people progress spiritually and a better understanding of God. For example, in ring to a statement made not only in Exodus Leviticus but also in Deuteronomy He said, have heard that it was said, An eye for an eye, a tooth for a tooth: but I say unto you, Resist im that is evil."

lthough the truth as Jesus knew it oftentimes cended many of the statements in His Bible, eferred to it frequently with deep reverence. particularly loved to quote the Psalms. The Psalm means a sacred song, a prayer of praise. whole being was attuned to worship and

praise, so it was natural for Him to clothe His
at times in the words of the Psalms He lov
well. When He said, "Blessed are the meek
they shall inherit the earth," His mind might
been recalling the Psalmist's words:

"The meek shall inherit the land
And shall delight themselves in the abundan
peace."

The word meek is much misunderstood.
erroneous to think of it as meaning servile or
trodden. Its true meaning is humble and una
ing. Jesus was the perfect example of true
ness. He was unassuming; never desiring pe
prestige or claiming personal authority for th
mendous power that He wielded. He said, "I
myself do nothing." On many occasions He av
personal acclaim by giving the credit to G
was His great endeavor to help us to under
that only as we are willing to set aside our pe
will and be richly receptive and obedient t
divine will do we become imbued with sp
power. True meekness is devoid of oppositio
ceptivity is its very essence.

We always come through receptivity and
dience to mastery and authority. For instanc
electrical engineer has to know and conform
laws that govern the action of electricity if he
demonstrate his ascendancy in the field of elect
The same is true in any field of endeavor. On
is humble toward God, giving willing obedie
God's laws, does not have to fight for his
through his humble receptivity and obedien
God's will he becomes imbued with the sp

to "be not overcome of evil, but overcome ith good."

ne promise is not only that the meek are blessed at they shall "inherit the earth." There is a n of meaning in these few words. Those who umble toward God are able to command outer ions. Charles Fillmore was a striking illustra- f one who demonstrated authority over worldly ions through humble receptivity to spiritual . On one occasion he gave to a group of cen- orkers an affirmation that he said he frequently himself. "I am dignified and definite, yet meek owly in all that I think and say and do."

ne of our Bible commentaries (Abingdon) says his third beatitude "conveys the daring thought Master that the world will be ultimately peo- by men and women who exemplify His spirit ir lives. The possession of the earth by any spirit leads to war, hate, and oppression."

lessed are the meek: for they shall inherit the —blessed are the humble toward God, for wer in heaven and earth is given unto them.

are they that hunger and thirst after righteousness: for they shall be filled.

ong and intense desire to acquire any object n represented metaphorically as hunger and We speak of hunger for fame and wealth or for power. In our Scriptures the words hun- d thirst are used to imply intense spiritual g. Isaiah says of those who seek the Lord: shall not hunger nor thirst . . . for he that hercy on them shall lead them, even by the s of water will he guide them." In Revelation

there is a similar promise that they who serve "shall hunger no more" but shall be led into ing fountains of waters of life."

Righteousness or holiness is the food the craves. Just as the body must have physical and drink even so the soul must have spiritual ishment. The soul in its contemplation of the t of the Spirit is not only nourished but strength Samuel recognized this when he declared, "G my strength *and* power: and he maketh my perfect." Paul cried, "I can do all things in that strengtheneth me."

Through prayer and meditation the soul at spiritual values, its hunger is satisfied, and its is slaked. The Psalmist sang:

"He leadeth me beside still waters.
He restoreth my soul:
He guideth me in the paths of righteousne
his name's sake."

"Name" in our Scriptures refers to the reve of the nature of Spirit, and in this beautiful picture the Psalmist is telling us that when th is refreshed through meditation and prayer, i the guidance of Spirit, which leads it into pa right thought and action, the "paths of righ ness."

Jesus also used word pictures to reveal the of the Spirit as the food of the soul. In talk the woman of Samaria He spoke of Himself living water. At the Last Supper He spoke bread that He broke and the wine that He around as symbols of His flesh and blood. I

apostles to eat and drink; in other words, ap-
riate unto themselves the very substance and
of Spirit, which His flesh and blood symbolized.
in prayerful meditation on the things of the
t can we obey the command "This do in re-
brance of me."

We all yearn to develop spiritually. Such devel-
ent is a process of unfoldment from within.
soul well nourished in meditation and prayer is
ing in spiritual stature, and this spiritual
th is demonstrated in the character and daily
of the individual. We do not have to wait until
re full grown spiritually to receive the rewards
ur endeavor; like the climbing vine, every time
each we grow, and we are blessed while we are
ing.

All spiritual enlightenment must be well assimi-
l and manifested in some way in our outer ac-
, for our daily life is the fruitage of Spirit.
said, "Herein is my Father glorified, that ye
much fruit; and *so* shall ye be my disciples."
is defined as "product or result . . . conse-
ce." All the effort of growth and the richness
e plant is in the fruit. Each one of us may think
imself as a "tree of life." Our actions, not our
claims, are the fruit of the tree. Jesus said,
their fruits ye shall know them . . . every good
bringeth forth good fruit." If the fruits, the
actions of life, are sound, we are transmitting
ual power through enlightened thought and
g with good results. Our hunger and thirst for
eousness is bringing rich blessings into our life.

TO BE CONTINUED

Child of God

Child of God, in my mind I see
Clearly the beautiful self of you,
Healthy and happy, strong and free,
Calm and courageous, pure and true;
Seeking upbuilding love and joy,
Tempted not by things that destroy,
Busy at wholesome work and play.
Thinking of you in this wonderful way

Speaking these words alone, aloud,
Loving and praising you, I know
Safely beyond all storm and cloud
Happily forth your feet shall go.
Trusting Him who is able to do
All that is for His glory in you,
Placing you consciously in His care,
Child of God, I leave you there!

—*Irene Stanley*

/hat Christianity Means to Me

AUDREY B. SIMS

FEW MONTHS ago a magazine with a nation-wide circulation published a series of articles entitled "What Christianity Means e." Noticing that one article after another was n by well-known persons in public life, I ht idly, It's always difficult for me, an averordinary, person, to identify myself with fa successful people like these. Somehow I can really apply their experiences or suggestions own everyday living. And it is the same with hurch magazines. The articles are almost inly written by trained, experienced people, s of one kind or another. I find it hard to y myself with them. Why don't the editors s articles by average, ordinary people so that n say, "Why that could happen to me!" or writer could be me." The thought persisted rew, and I suddenly realized that if I want s like that there must be other average perho do too. Why shouldn't I try to tell them Christianity means to me?

hough at a very early age I had a profound in an all-powerful God, I was not very clear mind as to what being a Christian meant. ar as I could determine, you either were one weren't. There were no good and bad Chris. There appeared to be a very rigid and difset of rules that one must follow. If you

broke one rule you might as well break ther
because you were doomed anyway. So althou
wanted very badly to go to heaven, I had very
hope, since I was sure I was failing miserab
keeping the rules.

My first thought that this was not the true
of affairs came when I shared a hospital
with the local Baptist pastor's wife. I was si
and had been a church member for two
During the course of our conversation—I wa
ing vainly to remember how we had come
discussing this embarrassing subject of religion
way—she asked forthrightly, "Are you a Christi

It was difficult to decide how to answer
said truthfully, "I don't know. I want very
to be one, but I imagine most of my friends
say I'm not."

She asked, "Do you believe in the story o
divine birth and life of Jesus?"

I answered immediately, "Why, yes, of co

She settled back contentedly and closed her
"Then you are a Christian."

There were many questions I wanted to asl
I could not find the words. I had heard the s
words all my life. "Believe and you are sa
If that were true it would make things ev
much easier; but how could it be true? It w
very simplicity of the statement that made
hard to accept. However if the wife of a pr
said that was all that was necessary, then it
be so. I felt I could rightfully call myself a Chr

That conversation must have helped me b
more aware of the teachings I had heard a

One question after another began to occur to and as I searched for the answer to it still other tions would come.

'he answers did not come immediately. It was ng, sometimes a doubting road. I remember of the first to bother me. I had told the pastor's I believed in the story of Jesus. In one of my s of doubt I questioned myself: "What proof you that the story is true?" One of our con- porary American authors gives the answer in of his more recent novels. A sneering cynic king a pastor for this very proof. The pastor vers quietly, "To one who does not believe, *is* no proof; to one who believes there is no of proof." And this is true. I no longer search proof because I do not need it. I know in my heart that it is true. Christianity means to me a and abiding belief in the story of Jesus.

Another thing that bothered me was how to be od Christian. I had come to the conclusion that could be a Christian without being a saint; felt that God rightfully expected us to try to ore like Jesus each day. The logical way seemed to try to see my faults, then attempt to con- them. However when I analyzed myself I d up with an astonishingly long list of un- stlike traits. The thought of trying to over- them one by one was dismaying. Then I found nswer in a newspaper, in this paragraph:

here are two ways to become a good Christian. The to make a list of our undesirable traits and attempt rcome them one by one. This is a very trying method, is seldom successful. The other is to meditate often

on Christ, His character and His deeds. The more think of Him the more like Him we grow. Christi also means a conscious desire to grow in grace by stantly thinking on higher moral and spiritual levels.

I thought often of the statement "Ask, an shall be given." "*When* may I ask?" was my q tion. Surely I can't expect God to help me with any little odd job just because it is difficult for Besides I know people who have asked and b sure their requests were not granted.

Then I had an experience that made me re a conclusion to this effect: No job is too sm if we need His help. There is only one "cat If we ask God's help, we must sincerely expec receive it or we shall not recognize it when it com That is why so many people feel that their pra go unanswered. Those of us who believe know God is answering our prayers when our tasks accomplished or our problems solved.

My experience came on a bitterly cold day midwinter when my daughter was only a few mon old. Our only heat came from an ancient, u liable, kerosene heater. During the morning it be to sputter threateningly, and finally it went out c pletely. The room grew cold as I struggled un cessfully to find the cause of the trouble. Full t fuel line clear, wicks clean—nothing seemed to wrong. Yet each time I attempted to light it the h er would flicker feebly for a few moments and go out. The baby was beginning to whimper f the chill in the room. A full two hours had pa while I hunted for the trouble. At last I once r touched a match to the wick, and when it

n only a pale yellow flame instead of the clear-
one I expected, I shoved the door shut and
ped defeated into a chair. "Dear God," I thought
erately, "maybe I shouldn't ask your help with
ething like this, but my baby needs a fire. I've
everything I can. Please make it burn." The
nent the thought was finished another followed.
you really think God would pay any attention
ou and a kerosene heater?" Suddenly a feeling
bsolute faith and assurance filled me. It would
mpossible to describe, but there, in that cold
n, with my grimy, soiled hands, spots of kero-
and my tools scattered around me, I was acutely
e of His presence. A faint sound came from the
er, and gradually the bright, clear blue of a
ly flame crept up around the globes. My eyes
d with tears and I whispered, "Thank You,
k You, so much. I don't think I'll ever find it
to call on You again."

That was the first of many times when I feel I
received His help directly in answer to a
est. Each time it becomes easier to ask, and al-
I remember to say, "Thank You," when my
er has been answered. Christianity means I have
ight to ask God's help in my daily living and
confident that it will be given.

To me Christianity is not a vague word in a book
promises me a blessed future life if I keep try-
nard enough. It is not a term that describes peo-
who go to church and worship together on Sun-
and then forget the presence of God until an-
week has passed.

signifies instead my active participation in a

living, growing, working relationship with God Father, which I fully expect will become clo and richer with each passing moment of my eter life.

Goldenrod

Goldenrod brings me golden dreams!
Again I am a child, it seems,
Treading barefoot down a lane
Wet with silver after rain!
When sprays of yellow line the road
Like a fairy's golden load.
Again I am a princess child
Where the winds blow sweet and wild:
Dreaming dreams of fairyland,
A golden wand within my hand
To make my dearest dreams come true
And oh, what precious ones I knew!
Goldenrod takes me back again
Down a winding wildwood lane
In a charming country town,
Where hearts seemed light as thistledown
And dusk and dew and flower scent
Mingled with peace and sweet content.
When goldenrod casts its magic spell,
God seems near, and all is well!

—*Cora May Preble*

Beauty for Ashes

MARY OLIVE HUDSON

'he Spirit of the Lord God is upon me . . . to omfort all that mourn . . . to give unto them eauty for ashes, the oil of joy for mourning, he garment of praise for the spirit of heaviness.

HE WORDS from the Book of Isaiah quoted at the head of this article were addressed to the Jews in Jerusalem, "them that mourn in ," some time after their return from the Baban captivity. Great words of optimism, they uttered in a setting of sorrow and desolation spoken to a discouraged people, who neverthewere given this assurance: "They shall build old wastes, they shall raise up the former desons; and they shall repair the waste cities, the lations of many generations!"

Metaphysically Babylon signifies the state of sion and chaos of the material consciousness. e are times when we find ourselves bogged n in this material consciousness to such an exthat we seem to be in complete subjection to . Such a condition is symbolized by the cap of Babylon.

erusalem, on the other hand, signifies a habin, foundation, vision of peace, a state of har, an abode of prosperity. The prophetic mes may therefore be said to be for those who turned away from the belief in materiality are endeavoring to find their fulfillment in

Truth. It definitely refers to a change in viewpo
to be followed by a change in circumstances.

Ashes always imply something that is no m
something that has been burned up; is irrevoca
gone. It can therefore apply only to things, to for
to the passing phase.

Perhaps there is here an allusion to the phoe
the sacred bird of Egyptian antiquity. The myth
the phoenix is that it lived for an age and t
flew back to the sacred altar's flame, where it
fered itself up in sacrifice. From the ashes of
dead phoenix always arose a new phoenix,
fledged and feathered.

The phoenix of this myth may be accepte
a Truth symbol, as the symbol of everlasting,
destructible life, which changes its form but
never change itself; for life is, always has b
ever shall be. Out of the past age emerges the
age. Last year's compost is this year's fertil
From the caterpillar by metamorphosis emerges
beautiful butterfly. From failure we learn how
succeed. The shutting of one door means the o
ing of another. From ashes comes beauty.

But what is the nature of the beauty tha
to replace the ashes? Most of us think of be
as comeliness or prettiness. There is a much de
meaning.

In his "Edinburgh Lectures on Mental Scie
the author, Troward, tells us that the creative
pulse of God—that is, the desire for the expres
of good through every conceivable avenue—is
but that expression is impossible without form;
that the only form that love can take is be

can therefore define beauty as the offspring of , the perfect expression of the divine. Troward that "Beauty is not yet universally manifested," "the principle of Beauty is inherent in the Eter- Mind" and "is demonstrated by all that is ıtiful in the world in which we live."

To live beautifully is an art. It is a very ancient that morality, that is the good life, and art are nymous. This idea was especially widespread ng the Greeks, and it was natural for them to k of a virtuous person as we speak of a beau- person. In other words, the "good" was the utiful" and the supremely beautiful was the emely divine.

This Greek attitude toward beauty is well ex- sed in the Enneads of Plotinus, a third-century andrian Greek, the last of the great pagan osophers, a mystic and a profound metaphysician. Plotinus taught that although beauty addresses chiefly to sight, there is also a beauty for hear- Also for those minds that lift themselves above realm of sense to a higher order there is an eness of beauty in the conduct of life, in actions, caracter and in the pursuits of the intellect. He that "the face of justice and of moral wisdom autiful beyond the beauty of the evening and lawn" but that "such vision is for only those see with the soul's sight, and at the vision they rejoice, and awe will fall upon them, for now are moving in the realm of Truth."

What is it," asks Plotinus, "that gives comeliness aterial forms and draws the ear to the sweetness ceived in sounds? What is it that attracts the eyes

of those to whom a beautiful object is present which fills them with joy at the sight? What is secret of beauty? Is there some one principle fr which all that is beautiful takes its grace? Undou edly this principle exists. Beauty perceived in n terial things is borrowed. Divine mind is the auth tic existent. It is beautiful of itself. It imparts to s something of itself, and the manifestation is but image, the imitation. When we behold beauty, recognize it as that which is of God. It is that which in our highest nature we are akin, and so thrill to it or vibrate in harmony with it, and tha why we recognize it as beauty." Then Plotinus a the question "What is common between beauty h and beauty there? The answer is that the lovelin of this world comes by communion in ideal for "Ugliness," he says, "is the result of isolation fr the divine thought."

Here then is the secret of how we may turn ashes into beauty. We all have ashes: a past t cannot be recalled; sins of omission and commissi doors have closed that will not open again. these need not depress us. God is love and manif Himself as beauty. Divine Mind is in the everlast here and now, and the point of contact between G and man is the mind of man, which has the capa to hold fast in faith to divine ideas of love until t can become manifest as beauty, beauty of harm peace, happiness, health, plenty.

The supreme beauty is a consciousness of kingdom of heaven on earth. Having a consci ness of the kingdom, we have all. Is that not meaning of the admonition that appears some h

en times in the Bible: "Worship the LORD in the ıty of holiness"? "Holiness" is wholeness, per-ıon, in fact the harmonious whole that is beauty. me this means to give your entire devotion, to ecrate your mind completely, to the task of re-ng the wholeness, the perfection, the all-good- of God. This is harmony; this is to be in tune the Infinite; and this is beauty, the beauty of ness, and it will manifest itself as a beautiful experience.

Keeping the mind poised and centered in All-Good, shall bring forth the realization of the indwelling dom. Thus do we receive "beauty for ashes, the of joy for mourning, the garment of praise for spirit of heaviness," and thus are we enabled to d up the waste places, the desolations of many rations. Out of the ashes of that which is gone, build a stronger and a better life. That which is was the illusion of materialism. That which is is the pressing forth of God into visibility.

Only by stepping in with the march of spiritual progress can we hope to be successful, peaceful, and happy. At-oneness with divine principle works always for good and for the good of all. It is constructive and, therefore, "creates new business" or manifests clearly in our human affairs. When everybody works with everybody for good only good can come to everybody.

There is one way to success—just one; one way to peace; one way to happiness: the Christ way.
—ADELAIDE HENSLEY.

The Truth Shall Make You Fre

HEALTH

L. STEVENS HATFIELD

Reprinted by Request

JESUS BROUGHT to us the truth of our perfect His truth sets us free from the belief in and m festation of disease. The science of healing taught by Jesus is reliable and exact. Its basic is that of right thinking.

Spiritually we are all created perfect. Our b is created from the very substance of God. It is tivated, sustained, and renewed by His pure and fect life. When we accept the health and vitalit Spirit, God's love flowing through us as our life will fill our every need of wholeness.

Since our body is made out of the universal stance, which is an expression or "pressing out Spirit, it responds readily to the healing energ Spirit when it is called into activity by faith prayer.

If you have a health problem turn within affirm your oneness with God's life and wholenes you are lonely or unhappy turn to God's love an within you. If you have a feeling of lack tur God's substance surrounding you. Realize your ness with His good and call upon His Spirit wi you for all that you need to satisfy and complete perfection of your life.

Health and wholeness is the outward and vi expression of God's life within you. This life i

sed in you to the degree that you are conscious of perfect activity in your mind, your body, and your irs.

A disturbance in your body indicates a need for healing as well as physical healing. A step to-d soul healing is to affirm that the freeing, for-ng love of God is healing you now. God in your d is greater than any negative thought or emo- you may have experienced or expressed. When have become really free in your mind all the tations in your life will disappear.

When your body is filled with pain, your mind aught, your spirit at low ebb, it may seem foolish eclare that you are pure and perfect but the true ection of your being is never disturbed by outer litions no matter how alarming they may seem to God is your health, divine, eternal, perfect. Your in healing is to change your thinking from the e and limiting to the true and constructive. If have been thinking selfishly, fearfully, resent-; if you have been thinking of yourself as dis-d and weak and imperfect, you must begin at to think life and wholeness and perfection. ught is creative, and you will create in your body to which you lend the power of your thought. Spiritual healing is not an imaginary thing, her is it a vain hope. It is as real and certain od Himself. When the lame, the blind, and the came to Jesus for healing He wasted no time hg them how to go about recovering their health ater ways. He did not give them long preach-rs about their sins. He looked through the ap-ance of physical disability to the innate spiritual

divinity within them, and by His faith He called divinity into expression and healed them at once the same power, vested in you, you will be healed every sickness and every maladjustment in your bo mind, and affairs.

Dismiss from your mind all doubt that you ca healed. Know that with God all things are poss Rejoice that your soul, mind, and body are cleansed, vitalized, and healed. Refuse to enter doubts about your energy, your power to act, vitality. Know that you are a child of God in wh can be no weakness or imperfection. Let your f be strong and limitless. Give thanks that you made whole in His name. In turning to God you find rest and blessing. In His love you will find cease from pain.

The healing work of Spirit is constantly goin in your body because life is constantly pre throughout your organism, and it is the very na of life to renew, to restore, to rebuild itself. If have some special healing problem you are wor on take time each day consciously to still thoughts and to realize your oneness with God's and wholeness. As you keep your thoughts attun life and wholeness for yourself and those you k to be in need of healing, all ills, however larg small, will disappear and you will become a ra and vital channel for the perfection that is you vine heritage. Let go now of every thought o perfection and know that you were created pe and that this perfection is now made manifest in

Life is yours to express. As you stir it into through faith in God's divine guidance you

lized, strengthened, renewed in every cell and ve and muscle and organ and bone in your body. e, deathless, eternal life is within you as an unchable light, a living flame only awaiting your acceptance and expression of it.

God is your health. Throughout the day turn etly to Him in thought. Recognize the life in your y as one with the life of God so closely attuned it cannot become disorganized, it cannot know n, it can only reflect the perfection of God.

God has put His Spirit within you. It breathes you new life from on high, the very life of God. not let any past failure or present discouraget divert you from knowing with your whole heart God is the perfect health in your body. Re- in this realization. Release all inharmony in d, body, and affairs and face your future joyous, and unafraid. Feel the health of God flowing ugh your being. Give thanks that every element our mind and body is touched by this healing er. Feel divine harmony surging into every cell, y atom of your body, clearing away every nega- condition. Let the Spirit of health engulf your le being. When you realize that God is the only ence and power in your body there will be no n for thoughts of imperfection and your body outpicture health and wholeness.

Relax. Let go. Let your mind and body absorb healing, freeing power of God. Bless every cell ur body for its obedience to your spiritual word. old your body radiant with Christ perfection. e every organ and function for the splendid that it performs.

If you are sick at heart or ill at ease or are fering in mind or body call upon God for aid. lax from all stress and strain. Take your atten from the chaos of the outer world and direc within. Rest in the assurance that all is well. Let quietness, calmness, order, and harmony of bless your mind and body. God is ever with you He will lead you into paths of health and harm if you will place your whole trust in Him and low the guidance that His wisdom reveals.

When you are in need of healing yield you entirely to God. Let go of all thoughts of fear pain and worry and fill your heart with courage love and faith. Your body will respond to thought of confidence and trust and will react tively to your good. God is the life in your b His temple. Realizing this, you cannot be sick. E moment of your life His loving arms infold you is the very life and light of your being. Thin Him as your help in every need. Give more tho and attention to Him as life. Become more d aware of His presence in you as perfect life. time you express your faith in Him as life you nearer to the divine standard, the perfect whole health, and vitality that is your Father's plan for

If you have a health problem do not becom couraged if you are not healed immediately. T your mind to think health thoughts. Do not dw symptoms of illness. Fill your consciousness thoughts of health. Be still and feel the he power of Spirit within you cleansing, vitalizing, ing, making you every whit whole.

Sometimes we forget that health must in

whole being, soul, mind, and body. All healing es place in the mind first and then shows up in body. The manifestation of health should be a xed unfolding rather than a strained, forced nonstration. Perfect health and wholeness is more n a merely hoped-for ideal state. It is a reality we can attain by co-operating with God in exssing His love as fully as we can in every detment of our being.

If you are in need of health take your mind off condition that is troubling you and give thanks God's health-giving love is overflowing in your y and affairs and that your perfect health is maninow. Take time each day to bless your body by izing that there is but one life in it and that this is the pure and perfect life of God. See it as g as perfect as it was created, each cell filled n His renewing life, each function directed by intelligence. Look past any seeming imperfec- and see the truth of your health and wholeness od. God in the midst of you is working with you for you. Trust in Him and He will bring forth health in the right way at the right time.

When you understand the truth of your oneness the life of Spirit you understand that there is imit to the energy and vitality that is yours every ment of your life. Through the Christ within you body is free to express wholeness and perfecso that the divine plan and purpose of your life be fulfilled easily and triumphantly.

There is a spirit of good ever at work in your but you cannot reach your goal just by talking t it or reading about it. You must approach life

with a new heart, mind, and soul. As you bec
more and more attuned to the source of your he
your consciousness of God as your health will
som forth into satisfaction, happiness, and
being, and through Him your every need wil
filled. If you have been thinking of yoursel
weak, diseased, or imperfect turn your thou
about and begin thinking of yourself as wl
sound, and perfect. Thought is creative, and
create in your body that to which you lend the p
of your thought.

Spiritual healing is not an imaginary thing,
is it a vain hope. It is as real and as certain as
Himself. If you have faith in God as your Cre
and Father you can extend this faith to include
as healer. When you feel that you need more
consciousness of life and health direct your thou
toward God's presence within you. As you med
on Him you will find that your consciousness of
and health increases momently.

When you turn to God for healing you mu
willing to give up every belief in disease. As
temple your body can only express His presen
perfection. Never think of your body as being u
bondage to physical or material laws. Know
God's temple is governed entirely by His la
good, His law of health, His law of prefec

Jesus brought suffering humanity the messa
health. Living in the Christ consciousness yo
filled with His health and life. You are alive
the cleansing, purifying, vitalizing, strengthe
healing life of Christ. The life of Christ is your
life when you feel within you the pulsating pre

pirit and know that you are unified with Him.
Through the teachings of Jesus we learn that the
is not the habitation of disease. It is the temple
od. So instead of condemning it we should bless
Truth. Healing is a spiritual gift. When we are
tified with the healing presence and power of
we know there can be no presence of sickness
isease in us. Healing comes to us through God
ciousness. We should keep our thoughts clear
ny belief that would limit our realization of
as our life and health. We should live in the
ance that our life in Him cannot be limited in
way. The presence of God within us is the
ence of cleansing, vitalizing, strengthening life.
To believe in laws of disease is to believe in
thing other than God. As God's temple our
must be respected as something worthy of Him.
ing comes to us when we cast from our mind
thought that would oppose healing. Healing
imarily mental. In the highest realm of mind
Spirit we are free from all thoughts of disease.
n now to live in this consciousness. Realize that
are ever one with the blessings of God. In His
you always have been and ever will be perfect.
lwells within you as the presence of your life.
n you attain health through knowledge of the
e presence within your own being you find
n yourself that which will forever keep you
e and well. Created perfect, you always have
rse to this perfection. In the sight of God you
lways whole and perfect. When you adapt your
to this mighty Truth you will be whole and
ct at all times.

Never speak despairingly of your body. Ne put the mental stamp of imperfection or dise upon it. The inexhaustible life of God in the mi of you cannot be depleted. Its supply increases you draw upon it.

If you need more health increase your conscic ness of health. When your thought of health perfection is more real and true than your belief disease and inharmony your health and perfect will spring forth speedily. Become so conscious the health of God at the heart of your being t you cease to believe in disease in any form. Becc so conscious of health that you can feel no lack it. Realize the presence of God in you at all tin You can be healed this day no matter what nature of your seeming illness if you will give yo self completely to the presence of God within and about you and realize that He is your hea and perfection.

"I will restore health unto thee, and I will h thee of thy wounds, saith Jehovah."

To appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of Jehovah, that he may be glorified.—ISAIAH

What Do You Want?

CY LANCE

T WAS THE hectic noonday rush hours in a large downtown restaurant the other day. "What do you want?" The attractive waitress behind the nter punctuated her question with a pleasant le. Vainly I scanned the menu a third time, ed it resignedly, and then—not to try the girl's ence any longer—I ordered the first thing that e into my head, something I did not want at all. All too frequently in the past I have done the e thing, and I have seen other people do much same thing. The simple truth is, that very often just do not know what we want.

Many of us who do not really know what we t think we want more and more material pos- ions. We want bigger and better automobiles, er houses, newer refrigerators, television sets, uum cleaners, washers, and all the other appli- es. We persuade ourselves fully of the urgency ur need for these wants of ours.

Frequently we measure our strength, our wealth, our success and importance by the size and new- and quantity of the possessions we have ac- ed because we thought we wanted them and use we convinced ourselves that we just had to e them.

Often it comes about though that these acquired essions of ours do not really belong to us at We belong to them. Possessions frequently tend

to possess the possessor, especially in the case imaginary wants.

This is not true however of possessions we in satisfying spiritual wants, real wants, wants ba on a true sense of values.

The important thing is to know what we wa to know positively without any question that t want is a very real one and not just a weak call vanity, of desire for the mere possession of m terial objects.

Christian believers know for sure that they c have anything they truly want. The Bible tells th so very often. How sweetly familiar are the words the Master in the Sermon on the Mount, "Ask, a it shall be given you; seek, and ye shall find; kno and it shall be opened unto you."

We find the same glorious promise recorded the 24th verse of the 11th chapter of Mark, wh Jesus says: "All things whatsoever ye pray and for, believe that ye receive them, and ye shall ha them."

In John 14:14 the evangelist records the M ter's words: "If ye shall ask anything in my nar that will I do."

The scriptures abound in further examples. T Lord told many times of His love for mankind this way, and in His acts He proved His words. knew well that without performance words nothing.

It surely follows then that anything that truly want can be ours for the asking and the bel ing. We have Christ's inviolable promise with erence to that; we do not question it.

But many of the things we think we want are true wants; they are vain desires, and fulfillment hem would often be to our detriment rather than our good. That is the reason, I believe, why prayers are not always answered as we think should be. God in His wisdom knows that it is er for us to be without the things we momen- y desire.

How many times we find on acquiring something wished for that all our pleasure in it is gone. v casually we appropriate these material pos- ions which seemed so very precious when we not have them! In this respect we are like little dren, desiring purely for the sake of desiring.

To know what we want, to want wisely, is the for the disappointment we experience so often n acquiring material possessions. We never feel ppointment in acquiring desired spiritual pos- sons; they invariably exceed all human expec- ns. The disciples who followed Jesus were first aps to realize this to the full, and in their de- on to the Master they attested to their joy in the wledge.

Desire for wisdom in things of the spirit is truly gnuine need and one that the Lord could never ito heed when it it uttered in the heart. To de- the wisdom that is understanding, that is indeed ed.

n Proverbs 4:7 the author of this book of wis- and understanding urged:

Wsdom *is* the principal thing; *therefore* get wis- dom:

, with all thy getting get understanding."

Wisdom would enable us to know just what do want of life. It would free us from the calls empty, fruitless desires. It would teach us that real treasures are heavenly and not earthly.

With the knowledge of our true wants clea outlined for us, we can pray wisely and well, we name our wants rightly and with full justice. W believer can doubt that we shall receive what pray for—health and happiness and security; ass ance and ever greater understanding.

Is that what you want? If it is, concentrate the spiritual rather than the material. Pray wis Want wisely. Your heavenly Father will surely t care of the rest.

NOTICE

Unity Asks Your Help!

During the busy Christmas season nearly 350,000 subscriptions for various Unity periodicals will expire! And this at a time when our office is already stacked high with great piles of Christmas orders!

Will you help us? Will you send in your advance renewal order now, *if your subscription expires at any time in the next few months*, so that we can handle it before the rush season? Your renewing now will be appreciated by every Unity worker. In addition, it will enable us to make some other person very happy on Christmas morning with a Unity publication.

Thank you!

New Magazine Out in November

ar Reader:

For many years the editors and teachers of Unity e recognized that adolescence is a time of great iptation and bewilderment. They realize that ng people face soul-searing problems and that y desire Christian guidance in solving those blems.

In recognition of the need for wholesome, enaining reading material for young people and in attempt to help them solve their problems, Unity ool is proud to announce that, effective with the vember issue, *Progress* becomes *You,* A Magae for Young People. *You* will round out the ily of Unity publications by providing a periodi- published especially for the teen-age reader. *u* will be the appropriate magazine for readers o have "outgrown" *Wee Wisdom,* which will inue to be a magazine for grade-school children.

Many months of sincere prayer, thoughtful plan- g, and careful preparation lie behind the first e of *You.* We are sure that young people will its sparkling make-up. Modern as tomorrow in nat, *You* will contain colorful pictures and other trative material of interest to young readers.

You will feature articles and stories by writers se friendly counsel has helped young people g life's highway. The editorial content of *You* stimulate right thinking in young people with- being "preachy" or dull. The reader will find completely unbiased and tolerant of all races creeds.

We sincerely believe that this new magazine v
provide encouragement and guidance in Christ
living for young people. We believe they will en
reading *You* and that it will become an essential
in their everyday living.

We are sure that you will want to join in bl
ing this new magazine in its mission of bringing
message of Truth to young people everywhere.

UNITY SCHOOL OF CHRISTIANITY

PRAYER

Grace Meredith

Let me forsake in this good hour all thought
Save one: God, grant me power that Thy wil
Be done. Let me be still and know
Thy blessings tower higher than any mountain
Which stands so sturdily in rain and wind
And sun. And may some of the godliness
That Jesus taught be mine this day, so that
In word as well as thought I may convey
A little message that may lift some sadness
From a troubled heart. For this one thing
I pray. Knowing, dear God, that Thou art near
I realize that Thou wilt hear and heed
This need and I may share the joy
Of blithely answered prayer. And so I thank
Thee now that Thy good will this hour
Bestows on any who may seek Thy help
Some of Thy gracious, understanding power

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, October 1, 1950

UNITY SUBJECT—*The Life of the Christ.*

TERNATIONAL SUBJECT—*What Is Christian Liv-?*—Matt. 5:13-16, 20; Phil. 1:27-30; I Thess. 5: 15-23; James 1:22, 26, 27.

13. Ye are the salt of the earth: but if the salt have its savor, wherewith shall it be salted? it is thence-h good for nothing, but to be cast out and trodden er foot of men.

14. Ye are the light of the world. A city set on a cannot be hid.

15. Neither do *men* light a lamp, and put it under the nel, but on the stand; and it shineth unto all that are he house.

16. Even so let your light shine before men; that they see your good works, and glorify your Father who heaven.

20. For I say unto you, that except your righteousness l exceed *the righteousness* of the scribes and Pharisees, hall in no wise enter into the kingdom of heaven.

27. Only let your manner of life be worthy of the bel of Christ: that, whether I come and see you or be nt, I may hear of your state, that ye stand fast in one it, with one soul striving for the faith of the gospel;

28. And in nothing affrighted by the adversari which is for them an evident token of perdition, but your salvation, and that from God;

29. Because to you it hath been granted in the beh of Christ, not only to believe on him, but also to suf in his behalf:

30. Having the same conflict which ye saw in me, a now hear to be in me.

15. See that none render unto any one evil for ev but always follow after that which is good, one tow another, and toward all.

16. Rejoice always;

17. Pray without ceasing;

18. In everything give thanks: for this is the will God in Christ Jesus to you-ward.

19. Quench not the Spirit;

20. Despise not prophesyings;

21. Prove all things; hold fast that which is go

22. Abstain from every form of evil.

23. And the God of peace himself sanctify you who and may your spirit and soul and body be preserved tire, without blame at the coming of our Lord Je Christ.

22. But be ye doers of the word, and not hearers o deluding your own selves.

26. If any man thinketh himself to be religious, w he bridleth not his tongue but deceiveth his heart, man's religion is vain.

27. Pure religion and undefiled before our God Father is this, to visit the fatherless and widows in t affliction, *and* to keep oneself unspotted from the worl

GOLDEN TEXT—*Let your manner of life worthy of the gospel of Christ.*—Phil. 1:27.

SILENT PRAYER—*By keeping God in thoughts, words, and conduct I help to creat world consciousness of peace and good will.*

Salt is indispensable as a seasoning. If however should lose its saltiness it would become worth- for this purpose; for its presence in food could then be detected. Aside from becoming taste- its value as a preservative might also be lowered. cept for its distinctive savor we would not keep on our tables.

The Christian in like manner is of value to iety because of the savor of Christlikeness that contributes to the life of his community and to se within the radius of his influence. Unless his rds are true, kind, reasonable, gentle, and con- cing, those coming in contact with him for the t time and knowing nothing of him except the pression he himself makes on them do not sus- t that he is a follower of the Christ.

To be recognized instantly as a Christian our ught, words, and acts must savor of Christianity. city set on a hill cannot be hid," and a Christian o makes his faith in Christ the chief object of his pression cannot be mistaken for other than what is, a good man and true.

To make the way clear before us our faith must something more than theory. It must be a rule action, a way of approaching life. Without faith God life grows flat, insipid, tasteless, whereas ive faith gives meaning to life and lends zest it. Where faith is strong enough to hold us true our convictions we know neither boredom nor notony nor loss of interest in life.

The purpose of a light is to illumine what erwise would remain obscure, to bring into vis- ity what without it would remain unseen. To

this end the light must not be obstructed, but n
be placed where it will shine to best advanta
The object of the Christ-filled life is to regi
and express Christlikeness. Faith is shown not
profession but by works. Love is shown by lov
thoughtfulness for others by taking thought
them now. Whatever Christlike traits we have
veloped best and can most fully express we ar
express. We cannot hide our capabilities and
main capable without effort. We are respons
for using aright the wisdom that we have.
light must be allowed to shine in order that
may have an opportunity to see clearly wha
already clear to us.

If our manner of life is to be worthy of
gospel of Christ we must follow the teaching
Jesus and pray for those who deny all that we
true. Loving our country, we are to pray for it
at the same time for those other countries wh
way of life is opposed to our way. We should p
earnestly for those who believe in world revolut
that they may see the light of peace and the bl
ings of good will and of democratic living.
one spirit, with one soul striving for the faith
the gospel; and in nothing affrighted by the
versaries."

Time was when Christians felt equal only
praying for and meeting their individual need
the Christ. Now the time is thrust upon us w
we must include the world in our prayers, as J
commanded; for the world has reached such
impasse through the dominance of materialistic
losophy that we can save it only by the faith of

rist expressed in prayer and in our daily living. stinence from every form of evil is not enough. nstructive living, thinking, and speaking alone meet the situation that confronts us. Prayer alone l create a world consciousness of the desira- ty of peace and good will.

The word of Truth affirmed and held to in ught and deed can cleanse our life of error and se us to know life and peace. It can take away fears and give us security. But it is not enough declare Truth with our lips; we must make our ly life conform to the Christ standard of justice l righteousness.

QUESTIONS

1. What is the true savor of Christianity?
2. What is the Christian's chief object of expression?
3. Is faith that is mere theory ever effectual?
4. How is faith best expressed?
5. How can each of us advance the cause of world peace?

Lesson 2, October 8, 1950

UNITY SUBJECT—*Giving Direction to Life.*

ERNATIONAL SUBJECT—*Giving Ourselves to rist.*—Matt. 16:24, 25; Mark 1:16-20; Phil. 1:19-26.

24. Then said Jesus unto his disciples, If any man ld come after me, let him deny himself, and take up cross, and follow me,

25. For whosoever would save his life shall lose it: whosoever shall lose his life for my sake shall find it.

16. And passing along by the sea of Galilee, he saw on and Andrew the brother of Simon casting a net in

the sea; for they were fishers.

17. And Jesus said unto them, Come ye after me, I will make you to become fishers of men.

18. And straightway they left the nets, and follo him.

19. And going on a little further, he saw James *son* of Zebedee, and John his brother, who also wer the boat mending the nets.

20. And straightway he called them: and they their father Zebedee in the boat with the hired serva and went after him.

19. For I know that this shall turn out to my sa tion, through your supplication and the supply of Spirit of Jesus Christ.

20. According to my earnest expectation and h that in nothing shall I be put to shame, but *that* wit boldness, as always, *so* now also Christ shall be m nified in my body, whether by life, or by death.

21. For to me to live is Christ, and to die is gain.

22. But if to live in the flesh,—*if* this shall b fruit from my work, then what I shall choose I know

23. But I am in a strait betwixt the two, having desire to depart and be with Christ; for it is very far be

24. Yet to abide in the flesh is more needful for sake.

25. And having this confidence, I know that I abide, yea, and abide with you all, for your progress joy in the faith;

26. That your glorying may abound in Christ J in me through my presence with you again.

GOLDEN TEXT—*To me to live is Christ.*—I 1:21.

SILENT PRAYER—*In living the life of the C I lose my petty, personal self in service, and am l up into the life universal.*

In work that holds our entire attention we

elf completely. We then give ourself as well ur time to the task, and can experience no sense nonotony or boredom. Instead we are alert, alive, of interest and initiative, our faculties fully ke and concentrated on the subject in hand. We a full measure of effort to every job.

An item in a daily newspaper last winter told the building of a complete six-room house in t hours. Seventy-two carpenters and craftsmen hed in eight hours a job that ordinarily would e taken several weeks. All labor and most of material was donated. The house was presented a disabled veteran. Building contractors who ched the construction marveled at the energy vn by the men. One of the contractors said: s for a good cause, and the men have caught right spirit. You would never catch these men king this hard for wages." Under the impetus eal for a good cause these workers outdid themes, doing far more work without charge than ordinarily would do for their full wage. The it in which people work makes all the difference.

In the work of the Christ enthusiasm and selfness are alike chief qualifications. We deny the onal self and devote our full energy selflessly he expressing of the Christ. Whatever stands in way of devotion to our ideal must be taken up r cross) and carried along with us until we n to deal with it and deposit it by the way. To express life in terms of service we first choose form that our service is to take as well as the ipment that we bring to it. First we choose r faculties: faith (Peter), strength (Andrew),

judgment (James), and love (John). Jesus ser
in every capacity, but He first chose His apos
and began their training. He healed the sick w
out drugs, without wearisome delay or half m
ures. He taught the multitudes with authority, o
ting the "Thus saith the scriptures" of the scr
and Pharisees. Jesus was ready and able to su
every need as it arose.

We direct our life into the way of Truth
getting a clear understanding of principles. F
love, judgment, and spiritual strength aid us in
undertaking. Anyone who calls these four facu
into action in the cause of Truth can render
fectual service.

We give life the right direction when we
velop belief in All-Good. To see good in adve
requires faith of a high order. To so master the i
life as to bring good out of external circumsta
is proof of the Christ consciousness in actio
is complete direction of life in the channels of
Christ.

To control the inner life is more important
overcoming all adverse appearances in an exte
sense. Instead of demonstrating his freedom
prison Paul saw in his bonds an opportunit
bring Truth home to the whole Praetorian G
whose members doubtless took turns in watc
him. The power of the Christ whom he prea
was in Paul even in prison, causing him to f
his own limitations in his zeal to bring those
heard him to an understanding of Truth. Unde
justice and tolerance of the Roman law he was
to do this. Roman law was in marked contra

procedures of some courts today in countries re individual liberty is no longer recognized olerated. "The supply of the Spirit of Jesus st" must be evoked without ceasing, that it may lt in the magnifying of the Christ in the world.

QUESTIONS

What is the secret of doing good work?
Is the spirit in which work is done important? Why?
How do we begin to express life in terms of service?
In getting an understanding of principles what faculties aid us?
How do we give life the right direction?
Which is more important, to control the inner life or the outer circumstances?

Lesson 3, October 15, 1950

UNITY SUBJECT—*Divine Law Discerned.*

ERNATIONAL SUBJECT—*Using the Bible.*
—Psalms 19:7-11; Acts 8:26-35:

The law of Jehovah is perfect, restoring the soul:
The testimony of Jehovah is sure, making wise the simple.
The precepts of Jehovah are right, rejoicing the heart:
The commandment of Jehovah is pure, enlightening the eyes.
The fear of Jehovah is clean, enduring for ever:
The ordinances of Jehovah are true, *and* righteous altogether.
More to be desired are they than gold, yea, than much fine gold;
Sweeter also than honey and the droppings of the honeycomb.

11. Moreover by them is thy servant warned:
In keeping them there is great reward.

26. But an angel of the Lord spake unto Philip, ing, Arise, and go toward the south unto the way goeth down from Jerusalem unto Gaza: the same is des

27. And he arose and went: and behold, a man Ethiopia, a eunuch of great authority under Candace, qu of the Ethiopians, who was over all her treasure, who come to Jerusalem to worship;

28. And he was returning and sitting in his char and was reading the prophet Isaiah.

29. And the Spirit said unto Philip, Go near, and j thyself to this chariot.

30. And Philip ran to him, and heard him read Isaiah the prophet, and said, Understandest thou w thou readest?

31. And he said, How can I, except some one s guide me? And he besought Philip to come up and with him.

32. Now the passage of the scripture which he reading was this,

He was led as a sheep to the slaughter;
And as a lamb before his shearer is dumb,
So he openeth not his mouth:

33. In his humiliation his judgment was taken av
His generation who shall declare?
For his life is taken from the earth.

34. And the eunuch answered Philip, and said, I j thee, of whom speaketh the prophet this? of himself of some other?

35. And Philip opened his mouth, and beginning f this scripture, preached unto him Jesus.

GOLDEN TEXT—

Thy word have I laid up in my heart,
That I might not sin against thee.
—Psalms 119:11.

SILENT PRAYER—*Through studying to keep*

in harmony with divine love, peace, and wisdom cern the divine law.

'or the finite to comprehend the Infinite is per- beyond the bounds of possibility. Many years re the theory of relativity was announced to ncomprehending world a French writer, Victor o, wrote, "Side by side with the infinite of space e infinite of time," and he continued: "Imper- ble beings upon our imperceptible globe dur- the second which constitutes our life, are we very small and very miserable creatures com- d to this overwhelming Infinite?" His answer was, "No, since we comprehend it."

Whether we actually comprehend it or not, we prehend that divine law is absolute. Our faith on this immovable rock, the conviction that in where all things are subject to change there is n element that is changeless. Without this con- foundation we should have no place on which our faith, no basis of operation in the conduct ur life. The assurance we long for has been d by others before us who have felt the same ing, and they have left their findings to us.

n the face of adversity, the Jews found this ance of faith in the law of Jehovah: "The law hovah is perfect . . . the precepts of Jehovah are . . . The commandment of Jehovah is pure . . . fear of Jehovah is clean . . . The ordinances of vah are true . . . By them is thy servant warned: eping them there is great reward."

'he Truth that others have discerned and re- ed warns us to keep the divine law. When we

arrive at the consciousness of this "place where thou standest" we can move the world to disce still more of the nature of the universe and its la

In olden times, thinkers, prophets, and wise m studied the nature of the universe with the nak eye. They lacked the telescope, the microscope, a the many other scientific aids we use. That they c covered so much of the material universe with puny means at their disposal is remarkable. That should discover much more with our greater me is inevitable.

It would be futile for us to search the universe discover only its material order and nature, ignor its underlying spiritual significance and testimo Our deepest, most insatiable hunger is to know source of our inmost thoughts, hopes, and asp tions. In the Christ all things gain significance we have the satisfaction of knowing that at heart of things is a core of absolute good, impalpa yet real. This is what Philip preached to the E opian eunuch who overtook him on his way thro the southern desert to Gaza. He might have be from almost any verse of Scripture and preac Jesus to him, for Jesus said, "Ye search the sc tures . . . and these are they which bear witn of me."

To be led by the Spirit of God is not to on impulse, but on instinctive wisdom awaker to conscious action in us. Philip's leading was clear and unmistakable that it is described as angel of the Lord" speaking to him. His teacl of Jesus included baptism, a symbol of denial. can ask ourself what hinders us from denying

mind and so out of our life the things that pre-
t the expression of our true nature. As we do
we solve our daily problems.

QUESTIONS

. On what does our faith rest with respect to the Absolute?
. What assurance do we gain from the 19th Psalm?
. In our search for Truth are we heirs of the ages?
. Can we correlate our findings with the inner life of the universe?
. Where do all things gain significance?

****

Lesson 4, October 22, 1950

TY SUBJECT—*Learning the Language of the Kingdom.*

ERNATIONAL SUBJECT—*Growing through Prayer.*
—Matt. 6:9-13; Luke 11:9-13; Phil. 1:3-11.

. After this manner therefore pray ye: Our Father
art in heaven, Hallowed be thy name.
0. Thy kingdom come. Thy will be done, as in heav-
o on earth.
1. Give us this day our daily bread.
2. And forgive us our debts, as we also have for-
our debtors.
3. And bring us not into temptation, but deliver us
the evil *one.*

. And I say unto you, Ask, and it shall be given
seek, and ye shall find; knock, and it shall be opened
you.
0. For every one that asketh receiveth; and he that
th findeth; and to him that knocketh it shall be
ed.
1. And of which of you that is a father shall his son

ask a loaf, and he give him a stone? or a fish, and he
a fish give him a serpent?

12. Or *if* he shall ask an egg, will he give hi
scorpion?

13. If ye then, being evil, know how to give g
gifts unto your children, how much more shall *your* h
enly Father give the Holy Spirit to them that ask him

3. I thank my God upon all my remembrance of

4. Always in every supplication of mind on be
of you all making my supplication with joy,

5. For your fellowship in furtherance of the go
from the first day until now;

6. Being confident of this very thing, that he
began a good work in you will perfect it until the da
Jesus Christ:

7. Even as it is right for me to be thus minde
behalf of you all, because I have you in my heart, inasm
as, both in my bonds and in the defence and confirma
of the gospel, ye all are partakers with me of grace.

8. For God is my witness, how I long after yo
in the tender mercies of Christ Jesus.

9. And this I pray, that your love may abound
more and more in knowledge and all discernment;

10. So that ye may approve the things that are
cellent; that ye may be sincere and void of offence
the day of Christ;

11. Being filled with the fruits of righteousness, w
are through Jesus Christ, unto the glory and praise of

GOLDEN TEXT—*Ask, and it shall be given
seek, and ye shall find; knock, and it shall be op
unto you.*—Luke 11:9.

SILENT PRAYER—*I receive divine blessing
proportion to the strength of my desire and
firmness of my faith.*

The kingdom of heaven is at hand, but be
anyone can enter into it and be at home in it

here he must be able to speak its language. language includes prayer. Through prayer we une with God and learn the law of the state we aspire to reach. We also learn to think the ghts of Divine Mind.

rayer develops consciousness of God. We can-talk to another without feeling his presence. n we pray we are aware of being with God and od's being with us. With God we are lifted up a higher state of mind than is ordinary. Prayer lops elevation of thought.

esus filled every physical act with spiritual sig-nce by means of prayer and acknowledgment e Father's presence and approval. The prayer He taught His disciples is a simple one, covering entary truths, but when we realize its full mean-we shall have reached a high stage of spiritual lopment. First, we acknowledge God as the one e of all that is true and real. The whole spirit oly Spirit is the universal consciousness of Truth. llowed be thy name." As we realize the im-nce of this Spirit in us we enter it consciously t takes possession of our mind.

o remember God on special occasions or in is easy enough, and natural. To remember Him ually is the test of true culture, of the elevated and heart. "Give us this day our daily bread." daily round requires more grace in the follow-han does the rare heroic deed or the meeting of ccasional crisis. The reward in inner satisfaction peace of mind is also greater in the one than in other.

he prayer for daily bread is an acknowledg-

ment that all our needs are supplied in the in
kingdom. Through faith in this kingdom we g
understanding and are lifted up above the plane
doubt and uncertainty on which the mind of se
seeks and finds not.

As we form the habit of frequent prayer we
velop poise and balance, and these form the equi
rium of divine law. Prayer convinces us that the
life is shared by all in proportion as all maintain
open mind. Apart from forgiveness, open-minc
ness is an empty term. As we forgive others we
tain forgiveness for our sins and shortcomings.

The Christ consciousness is individualized in
but each individual who enters it does so thro
disinterestedness. A higher state than that of the
must be reached; namely, that of mankind.
prayer "Thy kingdom come" is for all men.

The temptation against which we are to be
our guard in prayer is twofold. We are not, thro
excess of zeal, to allow our feelings to outdist
our understanding. This practice makes for fer
worship, for begging, pleading, or thanking a
outside our ken. We are not to become oversur
ourselves, like the Pharisee who "prayed thus
himself" instead of praying to God. He who
touches the hem of spiritual consciousness knows
infinity outreaches his power of comprehension
that he has more and ever more to learn.

Loving God, we cannot commune with Hir
a sorrowful, depressed frame of mind. Paul's le
show that he understood the importance of a
ful, confident spirit in prayer. "In every supp
tion of mind on behalf of you all making my

cation with joy . . . being confident of this very ng, that he who began a good work in you will fect it." He prayed that his fellow Christians ght realize greater love in themselves and that s love might be "in knowledge and all discern- nt." Discernment develops intuition which some- has called "intelligence sublimated."

Jesus taught that reverent love rather than fear he true prayerful attitude. We are to pray "Our her" when we think of the empowering Spirit of Infinite, and not "Mighty God" or some other jestic term. We belong in the realm of Spirit and at home there. Our Father is "in heaven" or realm of peace and harmony. We can enter o it here and now by following the rules that vern it, by living the life of the mind and soul her than that of the physical self.

QUESTION

1. What do we learn through prayer?
2. Interpret the Lord's Prayer in terms of our daily life and needs.
3. Does joy enter into true prayer? How does Paul make this clear?
4. To what does discernment lead?
5. What is the true prayerful attitude?

****

Lesson 5, October 29, 1950

ITY AND INTERNATIONAL SUBJECT—*Growing ough Reading and Meditation.*—Acts 17:10-12; il. 4:8, 9; I Tim. 4:12-16; II Tim. 2:15; 4:13.

10. And the brethren immediately sent away Paul and s by night unto Berœa: who when they were come her went into the synagogue of the Jews.

11. Now these were more noble than those in The
lonica, in that they received the word with all readines
mind, examining the scriptures daily, whether these th
were so.

12. Many of them therefore believed; also of the G
women of honorable estate, and of men, not a few.

8. Finally, brethren, whatsoever things are true, w
soever things are honorable, whatsoever things are j
whatsoever things are pure, whatsoever things are lov
whatsoever things are of good report; if there be any vir
and if there be any praise, think on these things.

9. The things which ye both learned and received
heard and saw in me, these things do: and the Goc
peace shall be with you.

12. Let no man despise thy youth; but be thou
ensample to them that believe, in word, in manner of
in love, in faith, in purity.

13. Till I come, give heed to reading, to exhortat
to teaching.

14. Neglect not the gift that is in thee, which
given thee by prophecy, with the laying on of the h
of the presbytery.

15. Be diligent in these things; give thyself wholl
them; that thy progress may be manifest unto all.

16. Take heed to thyself, and to thy teaching. C
tinue in these things; for in doing this thou shalt save
thyself and them that hear thee.

15. Give diligence to present thyself approved
God, a workman that needeth not to be ashamed, hand
aright the word of truth.

13. The cloak that I left at Troas with Carpus, b
when thou cometh, and the books, especially the pa
ments.

GOLDEN TEXT—*Whatsoever things are t*
whatsoever things are honorable, whatsoever th
are just, whatsoever things are pure, whatso
things are lovely, whatsoever things are of g

ort; if there be any virtue, and if there be any ise, think on these things.—Phil. 4:8.

SILENT PRAYER—*I think the thoughts of God r Him.*

That "reading maketh a full man" cannot be uted. But let us inquire into the nature of that ness. The reader of pulp magazines and the isand and one thrillers that fill the newsstands is of sensationalism and the trash of the sense sciousness, a fullness that satisfies only the sense ire, and that for a limited time. A craving for e excitement follows. The reader of the Scrip- s according to the letter is filled with doctrines inhibitions—the many "Thou shalt nots" in ch the Mosaic law abounds. The reader with an to the spiritual content of his reading matter, searches for the universal Truth that underlies expressed thought of his predecessors or con- poraries, finds a fullness with satisfaction. He has substance of Truth, and can distinguish it from shadow.

The Scriptures bear witness to the Christ. They not the only writings that do so, but they con- the clearest testimony, the best authenticated ofs of the Spirit of the Christ. In searching them evidence of that Spirit we have a yardstick of surement. It is the Golden Text for today. We l be in no uncertainty concerning the voice of l. We do not accept everything between the ers of the Bible as that voice, for much of it is ly the history of the Jewish people, enlighten- when viewed in its metaphysical content, but

not the inspired voice of the Infinite. The teach of Jesus are those of ageless Truth, and whethe the Old Testament or the New they form a min Truth that enriches life. We do well to heed th

In our reading we first choose the subject which we wish enlightenment or inspiration. T we select the sources that promise the fullest, r reliable supply of information. Inspiration co as we find what we seek and realize that the in every age know the Truth that governs human and applies to it. We "search the scriptures" because we believe that every word found there be fulfilled literally, but because the Scriptures written by men who, like ourselves, tried to ur stand the divine law and apply it to the daily li of their times and age. When their words ex universal Truth we recognize them as our heri and gratefully accept them. Not all Scripture i fallible, but all truth is, and when we are tru recognize truth wherever we find it.

In our reading we find not only what is true what is honorable, just, pure, lovely, and of report. We pass over what is negative and fix ou tension on constructive features, meditating on t until their full significance floods our thought new and deeper meaning. The constructive appr is praiseworthy at all times and will prove he to us.

If we have any doubt of the right handling o word of Truth we can resolve it by quoting the words of others. To this end daily reading meditation are invaluable. By this means we contact with the best thought of all time, as th

were intimately acquainted with the thinkers as r contemporaries. Thought that has been given e and adequate expression is the common property all subsequent thinkers who can assimilate and express it. It is the impersonal, immortal part of h of us. We do well to develop it as faithfully as can, and to this end we should make the daily ding of good literature and meditation on it a ed habit.

QUESTIONS

1. Why should we show discrimination in the selection of our reading matter?
2. Where do we find the best authenticated teachings of the Christ and the clearest evidence of the Christ Spirit?
3. Is every passage of Scripture infallible?
4. What qualifies us to discern the truth wherever we find it?
5. Why are daily reading and meditation invaluable to us?
6. What is the immortal part of us here and now, and how can we increase it?

A Prayer

Shine through me, love divine,
Unceasingly;

Let Thy pure, radiant glow
Increasingly

Heal, bless, and gently guide
Humanity.

—*Grace A. Thompson.*

Silent UNITY

I love Thy light. Thy spirit goes bef
me and makes clear the way.

The Society of Silent Unity, founded more than
years ago, is the healing department of Unity Sch
ministering without seeing them, to those who need h

Our purpose is to aid through prayer all persons v
having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offering
those to whom we minister. "Give, and it shall be g
unto you; good measure, pressed down, shaken toget
running over."

Our Silent Unity group numbers some hundred co
crated workers who are devoting their lives to God's v
for humanity. They are proving daily that physical, finan
mental, and spiritual difficulties can be overcome by ri
eous prayer. Even though everything else may have fa
we shall pray *with* you, for we have faith that "with
all things are possible."

We pray *with* you and also instruct you how to pra
the Father in secret in order that you may help your
Silent Unity is praying always, and your co-operatio
prayer is of mutual benefit. Do not hesitate to write t
for help because your problem is personal. All corresp
ence is confidential.

Address your request to Society of Silent Unity, 1
Summit, Mo. Cable address: Unity, Lee's Summit, Mo

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

UT four weeks ago I had an attack of appendi- and it seemed as though I would have to have mmediate operation. I asked my husband to you a telegram to pray for me, and the results that I am again back on my feet and an opera- is unnecessary. I wish to tell you that I prayed you and said all the affirmations that I had ıed. It's difficult to explain the way I feel about marvelous things that faith and prayer can and do for one.—*E. U., Illinois.*

HUSBAND was stricken on Good Friday with a bral hemorrhage while preparing to go to work. was rushed to the hospital at once, and his phy- n told me he could promise nothing until after ıad come out of the coma, which might not be several days. After I had recovered from the k I prayed and asked God to give my husband his health. Then I went about my business in ɔrmal way. Late that evening his doctor called I went directly to the hospital and spent time my husband although he didn't realize I was

there. But I felt as light and free as if he had been sick. Then a friend who knew that I read studied Unity called and asked if I wanted S Unity to pray for him.

His recovery has been so remarkable that people feel it is a miracle. He went back to and is doing fine. He was left unimpaired an perfectly normal.—*L. B. D., Kansas.*

His Truth Is a Shield

A COUPLE of weeks ago I telephoned, asking S Unity to pray for me. I am manager of an apart building. A young man has lived here for two y He had always paid his rent by check and I have cashed checks for him—as much as six dred dollars, and they were always good. In cember his rent check came back, also two checks, one for a hundred and one for eight dollars, and he hadn't paid January's rent as ye

As this was my first experience with anyt like that, I was frantic. The young man has a and two children. I didn't want to do anythin hurt his family. My husband and a friend said thought I should call the attorney for the ho did so to ease my husband's mind. The attorney to give him a few days to see what he woul That is when the thought came to me: No on help me but God and complete trust and pray knew that there were prayers for me, for I c Silent Unity, and for the first time I trusted completely and knew that everything would b right. There was not a doubt in my mind.

ng with someone at Unity I called the bank they said there was enough to cover the hundred- r check. Then a week later the young man in full, picked up the bad checks, and then ked out.—*V. M., Missouri.*

Unto Us a Child

I INDEED grateful for your prayers and your ma- ity lessons. Our little daughter was born on the of October, and her spontaneous birth was the of the hospital. I was a very short time in labor, I kept in mind that the labor pains were good s. The time went by quickly—one and one-half rs from start to finish and only eighteen minutes. n the time I signed in at the hospital.

When the attending physician heard that I had no child for eleven years he anticipated trouble. my one thought was "God is my help in every l." The next morning the head nurse came to and asked if I had been studying natural birth. id, "Yes, with God's help." She said: "I thought We don't have many deliveries like yours."—*Mrs. . S., Indiana.*

Love One Another

HUSBAND used to come home at night worn out he day's activities. Grumpy, tired, silent, it usually k him two or three hours to "snap out of it." My ctice had been to go into the living room with for the few minutes before dinner and try to er him with gay talk. This never did any good oticed, but I didn't see what more I could do. One

evening as I was about to follow him into the liv room again the inner voice said to me, "Let l go, you stay here. Why do you try to cheer hi Have you no faith in his indwelling Christ? Ch in him will cheer, soothe, and make him happy." few minutes later we all sat down to dinner. Ha smiled and said, "Gee, it's funny what a few minu at home can do for me! I feel better already!"

Well, that's what happened and, with variatio it happens every night.—*Mrs. H. R. H., New Y*

RECENTLY I wrote asking your prayers for reun with a beloved daughter who had been estran from me for over three years. Your kind letter assurance arrived on August 22 and on August 25 daughter came to see me and our misunderstand was all straightened out. As this has been the heav cross I have ever been called upon to bear, words to express my gratitude for your prayers in my half.—*Mrs. N. S., California.*

Give unto the Lord

THANK you from the very depths of my heart your sincere prayers. Today I can say that the Ch rules in our home; we are very happy and daily can see and feel His blessings everywhere. Sin began tithing, that part left after the tithes are p just seems to grow and grow. I thank you ag —*M. D., Michigan.*

I'M INCLOSING $10.00 to be used where it is n needed. I have just recently received a check q unexpectedly, so I am sending the tenth part to used for the Lord. I'm so happy to be able to

aside from what I save in the prosperity bank. ve been blessed in many ways and Unity is my ce of inspiration.—*Mrs. A. L., Indiana.*

NKS so much for Silent Unity prayers with my perity bank. I have received so much benefit from n. I am self employed, and since I have been ng I have gotten much more work. I started after d read the article in July 24, *Weekly Unity,* ve Me Now Herewith." The laws of God al- s work.—*M. A. O., New York.*

He Shall Have Abundance

MY last letter I asked for prayers to help make vacation dreams come true. And this vacation everything we had hoped for and more. Old ndships were renewed, new ones started and there never a dull moment.

Since I have been using the prosperity bank ev- ning we've hoped for and even things that seemed ond our reach have come into being.—*S. S., souri.*

Hearken unto Me

EW WEEKS ago I wrote you for help concerning a The job I spoke of did not materialize but an- r one, with more interesting work and a better ry, did. Moreover I have been fortunate enough nd a capable woman to help me at home and care of my little girl. I feel that surely God has led me in this undertaking.—*M. W., Massa- etts.*

HELP *from Silent* UNI

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

My life is such a turmoil from unsuccessful attempts at really living as Christ would have me live. I never have been able to throw off the compulsion to be dishonest. I don't give in to it. In fact, when I have a lot of responsibility and work with lots of money, as I am doing now, I seem to be able to resist temptation. But many times the situation seems almost too much for me. I cannot face God or myself with this attitude blocking my clear path. Please pray for me and let me know what I must or should do to get this clear.—*From a letter received by Silent Unity.*

Prayer will give you an understanding of y self as a child of God so that you will no longer guilty or inadequate or resentful. When you l to think of yourself as a child of God, you will k deep within you that you are not bound by an the attitudes you developed as you grew up. will know that you have undiscovered and un resources for happy, prosperous living, that you not need the money that is not yours. You will k that you can start today with a clean slate and tually be in thought and feeling God's beloved c

In growing toward the awareness of one's itual nature, everyone develops habits of thou and feeling that disturb him. But when he awa to the truth that he is far, far more than the p

of human heritage, environment, training, he ree to expand his life and to live his life in ity and divine independence.

****

I have been debating within myself whether or not I am using up and wasting too much energy by emotions. I become childishly emotional when it isn't at all necessary. I cry at a rebuke to myself or to others, at words of kindness, or an act of kindness to myself or to others, and to news items pertaining to these demonstrations. This condition is annoying and there are instances when it becomes quite embarrassing to me.

These outbursts of emotion upset me mentally and physically and I feel this isn't necessary, that it is detrimental to me. There must be some way to overcome this weakness, this obstacle, but I do not know how to begin nor where to start except by asking you."—*From a letter received by Silent Unity.*

Apparently you are a sensitive, deep-feeling per- with quick, intense emotional reactions. A per- of that make-up does find that he is moved by nuch that his energies become depleted without having accomplished what he wants to accom- h. So he has to learn not to over-react to any- g. He has to learn to delay his reactions for a ment until he can take conscious control and de- mine the importance of the situation, his part in nd how much of his emotional energy it is sen- e for him to give to it. We know that emotional tions come so spontaneously that ordinarily one not have time to determine how he shall react. if you train yourself to delay your reactions for cond, you will find that you have the control

you are wanting. And you will find that you evaluate a great deal in a few seconds.

I have the problem of how to explain death to my little boy, who is three years old. Right now it would concern only animals, birds, and the like, but I want to explain their death in such a way that the passing of some loved one or friend would not be too shocking or mysterious. Help me to give him the right impressions.—*From a letter received by Silent Unity.*

In the first place, at your son's age, your thought toward life and death are of utmost portance. The passing of a friend or loved one be accepted by this little boy in much the ma in which he sees and feels that you accept it. If can, with all your heart, trust God to love and for His children when they have passed beyon realm of your sight and hearing, if you can fee cerely that in God's love there is no separation any real death, it will greatly simplify helpin child to feel the same way.

The falling of leaves in the autumn, the r of leaves and flowers in the spring, the flight o birds he watches in summer and their return these things can be used to help your little s know that all is well with those he loves when are away from him. If a pet should meet with d help him to know that the body is like a co covering for the mysterious and beautiful thin call life. Help him to feel a sense of confiden and reliance on the loving Father in all the t he does understand.

ildren are understanding little beings when uestion arises, God will guide you in meeting calm and helpful manner.

My husband is very much interested in the udy of the Bible, but any part of it for which he nnot find immediate practical application in his e is irksome to him. He cannot see why the alms were written or how to put them to use. o him the Old Testament is ancient history and no practical value. Have you anything to help m to an understanding?—*From a letter re-ived by Silent Unity.*

is not odd that your husband cannot find prac-pplication for all the passages in the Bible. passages can be taken literally, while others e a metaphysical interpretation to provide meaning for the individual. Some of the prob-hat have been historically recorded and were nted two thousand years ago, obviously will ave to be met today. However, it is interesting cover why those problems were encountered, hey were met, and the spiritual growth gained ding their solutions. Through speculation on assages, we too can broaden our understanding eper truths and be able to apply such truths to eryday living.

e suggest to your husband, in continuing his that he look beyond the printed page and he deeper truths. Whether the Bible is studied the historical point of view, for its literary or for inspiration, it is truly a great book and ess blessings can be gained from it.

UNITY CENTERS

The following leaders are conducting a ministry in keepi the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 406 N 22
Mobile—Eva Rosencrans, Woman's Club

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alamo—Marie M Giles, Alamo Community Club
Alhambra—Gertrude Hall, 204 S 2
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 200 S Cannon
Burbank—Joseph & Mildred Haggerty, 705 E Olive
Compton—Margaret Butterworth, 115 N Chester
Culver City—Dollee Phillips, Culver City hotel
El Monte—Irene Malloy, Community bldg
Escondido—Clarion Lindas, 143 W Grand
Fontana—H P Nicholls, 371 N Citrus
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hermosa—Winifred Dietz, 77 17th
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Galpin, 226 E Spruce
La Crescenta—Harold Irving, 4004 La Crescenta
Laguna Beach—Myron Key, 678 Glenneyre
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Dollee Phillips, 3706 W Wash blvd; Alfred Williams, Arcade bldg; Helen Mouton (col) 4419 Mettler
Monrovia—Irene Malloy, 201 E Lime
Montebello Park—Gertrude Hall, Woman's club
Napa—Helen Wade, Churchill manor
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Alma Morse, 144 Athol
Oceanside—Sonja Celia Samiran, 321 S Freeman
Pasadena—Max & Frances Flickinger, 60 N Mich; Carrie Love (col) 80 Orange pl
Pomona—Unity, 249 W Monterey
Redlands—H P Nicholls, 116 W Fern
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, 1 Blanche Evans, Eastern St
San Bernardino—Dr & Mrs H P 763 D st
San Diego—Marie Fleming, 44
San Fernando—Vera Stenen, Maclay ave
San Francisco—Robert Hulbert ton; Ethel Higgins, 133 Ge
San Gabriel—Ethel Turner, 32
San Jose—Rose Emery, 40-B S
San Leandro—Barbara Lyon, fayette
Santa Ana—Myron & Estelle N Broadway
Santa Barbara—Robert Sikkin Arrellaga
Santa Cruz—Alice Hopkins, 916
Santa Monica—Sue Sikking, 1
Santa Rosa—Helen Wade, 8
South Gate—Edna Drebert, 294
Stockton—Grace Swannell, 48
Studio City—Herbert J Schnei Moorpark
Taft—Della Shutts, 631 North
Van Nuys—Mary Hider, 14416
Watsonville—Alice Hopkins, 31
Whittier—Louise Newman, 410 leaf

COLORADO

Colorado Springs—Ann Winste Colorado
Denver—Alice Benson, Color
Pueblo—Edith Wilshire, YW

CONNECTICUT

Bridgeport—Helen Kersten, 61
Hartford—Edna Titus, 926
Meriden—Bonnie Adams, Hotel
New Haven—Bonnie Adams, I

DISTRICT OF COLUMB

Washington—Margaret & E R New Colonial hotel; Ann 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, C Commerce auditorium
Daytona Beach—Mary Huck, way
Delray Beach—Frances Jarrell 4th ave
Fort Lauderdale—Nora Campb an's club
Fort Myers—Fermor Guitteau, st
Jacksonville—Wm & Bonnie Lomax at May
Miami—May Stoiber, 158 NE
Orlando—Carolyn Parsons, 50
Sanford—Carolyn Parsons, V

urg—Louise Beaty, 801 6 ave S
bby Wagner, 626 No B
in Beach—Fannye Treaster,
Washington hotel

GEORGIA

Cathryn Boyce, 684 W Peach-
bel Butts (col) 382 Ashley NW

HAWAII

—Marie Handley, 240 Lewers rd

IDAHO

ristopher Scott, Pinney bldg

ILLINOIS

on—Hazel Erisman, 108 E
y
—Viretta Sutherland, City bldg
W I & Anna Hoschouer, 306 S
Unity, 64 W Randolph; Edith
9, 116 S Michigan; Janet Beau-
S Michigan; Margaret Halsey
22 E 43d; Henrietta Gorden
07 S Mich
Hazel Erisman, 317 W Decatur
is—Florence Schaefer, Broad-
el
—Maud Kellogg, Evanston hotel
le—Viretta Sutherland, Dunlap

Ethel Maguire, Central Com-
Church, 16th & Charleston
—Bernice Biggers, Empire bldg
—Eva Conover, 709 S 7th

INDIANA

—Faith Cornwall, Court & Berry
garet Cain, YMCA
—Margaret Cain, Masonic

is—Margaret Strahle, Claypool
Frederick Andrews, 8 E Market

IOWA

es—Betty Stitt, 3118 Grand
y—Mary Robinson, 236 Insur-
change bldg
—Irene Duncan, 324½ E Fourth

KANSAS

—Nona Kerfoot, 316 W 15th
Harriet Pfouts, Jayhawk hotel
Carl & Lois Moran, 3241 Victor

KENTUCKY

—Clara Conway (col) 244 Ky
—Maebel Carrel, 1322 S 4;
t (col) 1233 S 16

LOUISIANA

ns—Eloise Echlin, 4730 Cleve-
Ruth Murphy, 604 Canal

MAINE

Unity, 562 Congress

MARYLAND

—E Roy Feldt, Emerson hotel

MASSACHUSETTS

hn Baughman, 30 Huntington
—Edna Titus, 881 Massachu-

Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Battle Creek—Bess De May, YWCA bldg
Bay City—Roxie Miller, YWCA
Birmingham—Virginia Shipley, Theater bldg
Detroit—Eric Butterworth, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; James Elliott (col) St Antoine YMCA
E Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, Metropolitan bldg
Jackson—Eleonore Krafft, Security bldg
Grand Rapids—Ida Bailey, Scribner & 2d N W
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Harvey & Ida Best, Olds hotel
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 707 W 47th
Lemay—Julia McKee, 284 Lemay
Overland—Kate Evans, 2422 Goodale
St Joseph—Osla Jones, 12 and Felix
St Louis—James E Sweaney, 119 N 7; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 Kingshighway

MONTANA

Billings—Mary Wessel, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Lilian Cook, 1023 2 Ave S
Livingston—Mary Wessel, Elks hall
Missoula—Maidie Van Etten, 500 E Front

NEBRASKA

Lincoln—Mildred Brown, 138 N 12
Omaha—C N & Hallie Broadhurst, YWCA

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Allenhurst—John Manola, 109 Main
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Unity, Babcock bldg
Paterson—Gladys Stevenson, YWCA, Church & Ellison

Ridgewood—Louise Gerhold, YWCA, 180 Franklin
Trenton—Elinor MacDonald, Studio Theater, 541 E State

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA
Brooklyn—Ella Pomeroy, 3 Albee sq
Buffalo—Lillian Matthews, Statler hotel
Elmira—Elise Rosenburg, Merchants Bank bldg
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Forest Hills Inn
Great Neck—Emma Jean Sartori, 73 Cutter Mill
Ithaca—Elise Rosenburg, I O O F hall
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 5 W 8 st; Courtenay Johnson (col) 2523 7th ave; Nanna Sutton (col) 137 W 110
Rochester—Elise Rosenburg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga A
Troy—Marian Hoagland, 50 2d
Valley Stream—Stella Wrenn, 145 S Franklin
White Plains—Ethel Wedemeier, Masonic temple

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Cleo Lee, 34 S High
Canton—Daisy Daggett, 203 6th N W
Cincinnati—Effie Smith, Erna E Wissmann, Madison & Andrews; Millie Leslie, Sinton hotel
Cleveland—Earl & Martha Anthony, Hotel Cleveland
Columbus—Dale and Donna Newsum, 50 W 5 Ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tabse, 117 Ross
Marion—Mercedes Fossler, YMCA
Springfield—Nora Elliott, 19½ S Limestone
Toledo—Wallace Tooke, 2740 Upton
Warren—Everett St John, 167 Main Ave S W
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Muskogee—Ruth Jacques, Eq
Tulsa—Grace Kehrer, 714 S
Oklahoma City—Alice & Schuyley, Midwest bldg
Okmulgee—Ruth Jacques, M bldg

OREGON

Portland—Marion Lance, 811 N

PENNSYLVANIA

Philadelphia—Margaret Feldt, hotel
Pittsburgh—Andrew Carlson, 2

PUERTO RICO

San Juan—Rafaela Melendez, Library, stop 1

TENNESSEE

Memphis—Merton Thorpe, 191
Nashville—Susan Smartt, 1816

TEXAS

Amarillo—Eugenia Lane, 114
Dallas—Ruth Gillespie, 2030
El Paso—Mabel Peck, 130 E
Fort Worth—Ruth Gilpin, Fla
Houston—Lilian Brass, 3500 Corine Smith (col) 1302
San Antonio—Mary Myles, Mav

WASHINGTON

Bremerton—Marion Brown, 92
Everett—Estelle MacPherson, more
Kennewick—Beulah Scott, A
Seattle—Donald O'Connor, A
Tacoma—Warren Meyer, 101
Wenatchee—Maud McCulloch, hotel
Yakima—Beulah Scott, 109 S

WISCONSIN

Beloit—Bernice Biggers, YWC
Milwaukee—Mae Lundahl, 182
Racine—Lu Verna Bauer, 423

CANADA

London—Mary Dunning, Moc
Montreal—May Duncan, R hotel
Ottawa—May Duncan, Natior
Regina—Unity, Thompson blk
Toronto—Mary & George Dun Masonic Temple, 5 Eglinto
Winnipeg—Edna Bowyer, 360

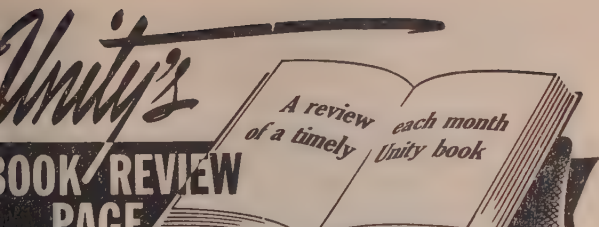
ENGLAND

Easington Village—Thomas 11 Sea View, Co Durham
Iver Heath—Dora Johnson, Slough rd
London—Ruth Hacking, 6 Sta race, W 2
Sunderland—Thomas Merrin Durham

MEXICO

Mexico D. F.—Clara Kouns La Palma 39

Unity literature in French: Unite, 93 rue Truffaut, Paris XVIIe,
Unity literature in Italian: 7 Viz Angrogna, Tone Pellice (Torina).



Have We Lived Before?

BY ERNEST C. WILSON

his book was written at the request of many Unity nts who were interested in the subject of rein- tion and who were seeking the answers to such ions as: "Is it true that we live more than one " "Where shall we be in the life after this?" y is the doctrine of reincarnation not mentioned ically in the Bible?" "If we have lived before why e not remember past experiences?" "How can cceptance of the doctrine of reincarnation be of to us in our present life?"

rnest C. Wilson believes that we have lived before times, and he offers convincing support for his in this book. He also gives an explanation of the belief that we have lived before can be used lp us live more successfully here and now. Mr. Wil- nce said, "There is as much evidence for reincar- n, I believe, as for any universally acknowledged y of being; surely as much as there is for life d death in the generally accepted meaning of the death."

Have We Lived Before? is a standard Unity book priced)

Appearing in Other Unity Magaz This Month

"An Understanding Heart"

In an article entitled "An Understanding He which appears in the October issue of *Daily W* Ralph Rhea asks the question: "If you could ch one thing above all others what would you cho If you could have one prayer immediately answ what would you ask for?" Mr. Rhea then relate story of Solomon, who, faced with this question, a only for "an understanding heart." He goes o explain how the development of an understan heart leads to the attainment of all other desires.

A Story for Teen-Agers

Teen-agers will enjoy Myrtle Vorst Shepp story, "The Brain," which appears in the current of *Progress*. The story is told in the first perso Celia, who is a twin, but identical with her s Celeste only in physical appearance. It is Celia wh the "brain," a fact that apparently fails to attrac male element of Brookville High—until a ce crucial night when the fate of the high-school ball team depends on Celia.

All about Jackie Robinson

An especially inspiring story by Dena Reec pears in the October issue of *Good Business*. Tl the story of Jackie Robinson, National League bas star, who says, "On a ball field—as in an office shop—you practice your religion by treating the

the way you want to be treated. And you suc-
n baseball, as in any other business, when you
with others for the good of all. It's teamwork that
k"

ss Reed's article, revealing Jackie Robinson's own
la for fame, is entitled "It's Teamwork That
s."

A Story for Halloween

ee Wisdom for October presents an unusual Hal-
n story by Adele Haberlein entitled "It Works
Ways." The main characters are Lin and Tippy
, the son and daughter of a Chinese merchant,
re trying to adjust themselves to a new community
Mr. Wong's business is moved from New York
nall town in the Midwest. The adjustment seems
nore difficult since the Wongs are the only Chinese
in Marietta. But Halloween provides the oc-
for helping Tippy to learn that in order to make
s you must first be a friend.

A Forgotten Errand

o This End Was I Born" is the title of Con-
J. Foster's article in the October 1 issue of
ly Unity. Mrs. Foster tells of sending her small
the grocery store and how he became distracted
shiny red fire truck, forgetting his errand. The
compares this incident to our being sent into
orld on an "errand" for God and says that some-
we become so distracted by insignificant matters
e forget why we are really here. "Each one of
ays Mrs. Foster, "has a gift or capacity that God
"

UNITY BOOKS AND BOOKLETS

For Beginners

Beginning Again — standard onl
Favorite Unity Radio Talks — standard onl
God a Present Help — standard onl
God Is the Answer — *Dutch* $1; *Englis*
Great Physician, The — standard only
How I Used Truth — *German* $1; *Englis*
Lessons in Truth — standard only
Lessons in Truth — *German, Russian, Spanish, Dutc*
Letters of Myrtle Fillmore — standard only
Lord's Prayer, The — *Germa*
Lovingly in the Hands of the Father — standard only
Mental Equivalent, The — *German* $.10; *Russia*
New Ways to Solve Old Problems — standard only
Six-Day Healing Practice, A — *Spanish* $.10; *Englis*
Whatsoever Ye Shall Ask — standard only

For Healing

Christian Healing — *English, Germa*
Divine Remedies
Jesus Christ Heals — standard only
Truth Ideas of an M. D. — standard only
You Can Be Healed — standard only

For the Home

Meatless Meals — cloth
You and Your Child — standard only

For Prosperity

As You Tithe so You Prosper
Both Riches and Honor — *French* $1; *Englis*
Prosperity — standard only
Prosperity's Ten Commandments — standard only
Working with God — standard only

For Inspiration

Best-Loved Unity Poems — standard only
Finding the Christ — *Russian, German, Swedish*
Have We Lived Before? — standard only
Mightier than Circumstance — standard only
Sunlit Way, The — standard only

For Devotion

Bible, American Standard Edition
Book of Silent Prayer
Effectual Prayer — standard only
Silence, The
Unity Song Selections — cloth

For Advanced Study

Atom-Smashing Power of Mind — standard only
Christ Enthroned in Man — standard only
Know Thyself — de luxe $2; standard
Metaphysical Bible Dictionary
Mysteries of Genesis — standard only
Mysteries of John — standard only
Selected Studies — standard only
Talks on Truth — standard only
Teach Us to Pray — de luxe $2; standard
Twelve Powers of Man, The — standard only
What Are You? — standard only

Greeting Booklets

Are You Getting All You Want from Life? .10
Be at Peace .10
Challenge of the Dawn, The .10
Christmas Blessing .10
Christmas Spirit, The .10
Daily Resurrections .10
First Things First .10
Gift Imperishable, The .10
God Is Blessing You Now .10
Good News, The .10
Great Helper, The
French, En
Holy Bread
Land Is Bright, The
Life Is Consciousness
Mental Equivalent, Th
Recipes for Living
Song of Life, The
To Them That Ask
Way of Faith, The
Where I Am King
(12 copies of these booklets for $1. Envelopes inclu

For Children

Jet's Adventures
Jet and the New Country

NEWS *from* UNITY

nity
t Month

the November issue of
Y Fred A. Barrow in his
e "Thanks Be to God"
s the words of Seneca,
oman author, statesman,
philosopher, who said,
can be thankful to a
d for a few acres or a
money; and yet for the
om and command of the
e earth, and for the great
its of our being, our life,
h, and reason, we look
ourselves as under no
ation."

ese words, though writ-
ong before the coming
sus, are "freighted with
" and "as applicable to
of today as they were to
of Seneca's day and gen-
on," says Mr. Barrow.
are ready enough," he
nues, "to express our
s for material gifts but
uite so ready to express
gratitude for the imma-
terial things such as life and liberty and health and the power to reason intelligently or the sweet gifts of love and friendship and understanding, which flow into our life day by day. Far too often we accept these things as a matter of course, and yet they are gifts of God for which we should offer Him our sincere thanks."

Likes New Radio Book

Appreciative comments on Unity's newest book *Favorite Unity Radio Talks* are arriving daily. A friend in California writes:

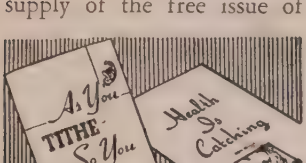
"I just received and read *Favorite Unity Radio Talks.* It is one of the best and most practical books you have published. In other words it 'gets down to brass tacks.' All of your books and instructions are so usable. Nothing ever helps me so quickly and

permanently."

Favorite Unity Radio Talks, a standard Unity book, may be purchased from your local Unity center or direct from us for $1 a copy.

More Free Unity Booklets

We still have on hand a supply of the free issue of



the booklet *As You Tithe so You Prosper,* by Louis E. Meyer. This is a small, unabridged, paper-bound edition of the regular fifty-cent Unity book published under the same title.

If you have never read *"As You Tithe so You Prosper"* or have never tried the tithing plan, now is your opportunity to send for this free Unity booklet on the subject of tithing and learn how putting God first in your life can miraculously affect your prosperity.

Also still available is a supply of the fourth edition of the free booklet *Health Is Catching.* This new volume contains testimonals of healing that have not appear
previous editions of the
let.

You may have free
of either or both of
booklets by writing to U
Lee's Summit, Mo.

Greeting Booklet to Hospital Patient

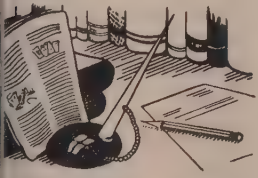
The following letter
gests one of the occa
when the giving of
greeting booklets is esp
ly appropriate. Mrs. A
D. of Minneapolis writ

"While visiting my m
in the hospital today
the opportunity to offe
other dear old lady a co
The Great Helper, by
Gatlin. I told her how
comfort I had received

it and asked her if she
like to read it. She sai
Within a few minute
came over to Mother'
and asked me if I coul
her a copy for her ow
I was so pleased at h
quest that I would li
have you send me ten c
Thank you, dear friend

pportunity of spreading among other patients e hospital."

ity has a large assort- of these inspirational ing booklets, which may rchased at a very nomi- ost and are suitable for g to friends on numer- occasions. For an order giving the complete list ooklets write to Unity, Summit, Mo.



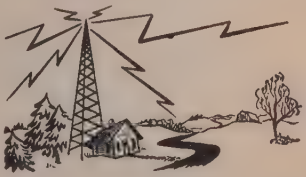
ly Truth ome

you wish to enroll for tematic course of Truth , the Unity teachings can rought to you in your home. This is made pos- through the Unity Cor- ndence School. A staff Jnity teachers and spe- trained workers plan a se of study that is mailed u on your enrollment in Unity Correspondence ol. You study the lessons ome, write your papers, send them back to the espondence School to be ed. After the papers are graded they are returned to you with helpful comments. For further information write to Unity Correspondence School, Lee's Summit, Mo.

Doctor Enjoys "Unity Viewpoint"

The following letter comes to us from a doctor in Florida:

"These words are in loving appreciation of the soul-satisfying messages broadcast over a local radio station giving us the 'Unity Viewpoint.' My work takes me over much of the city, and I have been impressed with the great number of folks of different religious denominations who listen to and praise the 'Unity View-



point' program. There is one thing each listener has to say, and it is that the 'Unity Viewpoint' makes the story of Christianity so easy to understand.

"For many years I have subscribed for UNITY for the same reason and, like many others, appreciated the ab-

sence of creeds and doctrines, rites and rituals, which lend beauty to our worship but are of lesser importance than applying the Christian principles to our daily living. I like the 'Unity Viewpoint' for it gives me something to weave into the pattern of daily living—something to help make the going a little easier, to understand how to turn my thoughts toward all the good there is in life. Moreover, it is significant to note while studying the words of the Master that He told the story in easy-to-understand words, and that is why we like to listen to 'Unity Viewpoint.' Sincere good wishes to WTSP and thank you kindly for this program."

"Unity Viewpoint" is broadcast six days a week over more than thirty stations. Requests for a schedule listing all of these broadcasts will gladly be filled.

Fall Classes in Unity Centers

More than two hundred Unity ministers conduct devotional and healing services and study classes in many parts of the United States. Constituting the Unity Field ministry, these men and women serve all who come to them for prayer and instruc-

tion in the applicatio
Truth to everyday livin

Devotional and he
services are conducted i
Unity centers the year r
Study classes in *Lesso*
Truth, Christian He
Talks on Truth, The Si
and other Unity textbook
gin around October 1. A
as possible class instructi
the centers has been
uniform, the uniformit
ing worked out by the
Department at Unity
quarters and the Unity
isters' Association. This
especial benefit to stu
who may move from on
to another during the s
when the classes are in
sion, for they can con
their study in the cent
the city to which they r

If there is a Unity c
in your city, why not pl
enroll in one or more c
study classes that will b
fered in the fall and w
months? You will be bl
by your fellowship
others who attend the c
and you will be a blessi
them. As you learn
about Truth you will bu
consciousness for a r
fuller life.

For the location o
Unity center in your city
sult your telephone dir
or turn to page 84 o
magazine.

:or Beginners
'Truth

KLY UNITY—An 8-page paper published weekly. ıı presented in a simple, friendly way that particularly pıls to beginners because it is easily understood. $1 a a

RITE UNITY RADIO TALKS—A new Unity book con- ng brief, inspirational messages in radio-script form ubjects of interest to all. Each of the 27 scripts re- ıs less than 15 minutes reading time. $1 a copy.

Y WORD—A pocket-sized devotional magazine pub- hd monthly. It contains an affirmative prayer and a rınal message for each day of the month; also special ties. $1 a year.

CTIER THAN CIRCUMSTANCE—A Unity book by Frank Vhitney containing a message of assurance that any ffulty can be met triumphantly. No matter what the oıem may be this book will give the reader new courage. copy.

O BUSINESS—A monthly Truth magazine for the busi- s person. Contains accounts of actual instances where ıı put to work in the business world proved to be ıd economy. $1 a year.

Vhen ordering these books and magazines for yourself d friends, remember that they will also make excellent ıtmas gifts for those who would appreciate an intro- ıon to Truth.

UNITY SCHOOL OF CHRISTIANITY
Lee's Summit, Mo.

Possess Your Good

"Behold, I have set the land before you: go in possess the land." God is setting the "land" befor today—all the good things that are needed to make life happy, successful, and complete—and He is tellin to possess it.

For many years the Unity Prosperity Bank pla helped thousands of people to "possess" the good th seeking, has taught them the true way to prosperit success. This is not a miracle but the natural res knowing how to turn to God in faith, how to through prayer and right action your supply, your of mind, the right answer to your problems.

The Bank plan also gives you an opportunity to your good by giving UNITY gift subscriptions to friends. Through giving you open the way for greate perity to be manifested in your life and affairs.

Unity School of Christianity, Lee's Summit, Mo.

Please send me a Prosperity Bank and ask Silent Unity with me for a successful demonstration. I will use the dril weeks and save $3 for the three UNITY magazine subscriptio year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

A New Magazine for Teen-Agers!

YOU

r is happy to announce the cation of YOU—a new n magazine for young peo-

OU (formerly *Progress*) is with the best in fiction and stories appealing to teen- Among special depart- of the magazine are:

* TEEN TOPICS—a section of true-life stories, topics of current interest, and pictures
* PHOTO FEATURE—inspirational ideas presented through the medium of descriptive photography
* LET'S TALK IT OVER—a column of helpful advice on teen-age problems
* DO IT YOURSELF—a page devoted to interesting and useful handicraft ideas
* CONQUERORS—true-life stories by and about teen-agers who have met trying situations victoriously by using Truth methods
* TRI-CROSTICS—a stimulating page for puzzle fans

his is only a partial list of the many bright features found in YOU! See that the teen-agers in your family nong the first to have a subscription beginning with rst issue in November! One year—12 colorful issues OU—is just $1, so keep it in mind as an ideal Christ- ift for young people too.

NTY SCHOOL OF CHRISTIANITY
Lee's Summit, Mo.

"In All Thy Ways"

GRACE NOLL CROWELL

In all thy ways acknowledge him,
And he will direct thy paths.

I shall acknowledge Him today
In all I do and all I say.
I shall acknowledge His great power—
No bird, no burning bush, no flower
Shall I behold, unmindful of
His marvelous creative love.

Throughout the day, the earth, the sky
Will speak to me as I pass by.
I shall acknowledge Him, and oh,
His promise is that as I go
Forward on my path that He
Will hold my hand, directing me.
No pathway ever will grow dim
If all my ways acknowledge Him.